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ABSTRACT

Conducted in an urban Canadian school district, this survey of 59 elementary school librarians' attitudes toward Bible literature collections examined seven questions: (1) Can a rationale for the inclusion of Bible literature in school libraries be drawn from an examination of writings related to the topic? (2) What specific materials in this field are recommended for elementary school libraries by professional selection aids? (3) Do school librarians believe Bible literature should be available to students through the school library? (4) Do school librarians believe that they have an adequate collection of Bible literature? (5) Do school librarians believe enough books in the field are being published? (6) How do school librarians gain access to this material? and (7) To what extent is Bible literature present in elementary school libraries? A review of the literature, a description of the methodology, an analysis of the findings, and a list of recommendations are provided. Appendices contain a sample questionnaire, a list of recommended books, a school district policy statement, a list of selection tools used, letters of permission, and responses to open ended questions. A bibliography lists 109 sources. (RM)

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BIBLE LITERATURE
IN
ELEMENTARY PUBLIC SCHOOL LIBRARIES

BY
JUDITH DICK

WINNIPEG, MANITOBA

APRIL, 1981

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Abstract

Bible literature collections in elementary school libraries and attitudes of school librarians to this literature were examined in one large urban school division. The results indicate librarians' willingness to provide students with access to Bible literature, an awareness of inadequacies in Bible literature collections, an uncertainty about the quantities of available Bible literature and a strong reliance on non-evaluative selection tools in choosing Bible literature. The actual Bible literature collections were weak qualitatively and lacked variety. While some individual schools had reasonable quantities of Bible literature, many collections had inadequate quantities.

It /The Bible/ should be taught so early and so thoroughly that it sinks straight to the bottom of the mind, where everything that comes along later can settle on it....the fact that it's so endlessly quoted from and alluded to, the fact that the cadences and phrases of the King James translation are built into our minds and way of thought, the fact that it's full of the greatest and the best known stories we have....There are also the moral and religious reasons for its importance....It's the total shape and structure of the Bible which is most important: the fact that it's a continuous narrative beginning with the creation and ending with the Last Judgement, and surveying the whole history of mankind, under the symbolic names of Adam and Israel....It's the myth of the Bible that should be the basis of literary training, its imaginative survey of the human situation...so broad and comprehensive that everything else finds its place inside it.

Northrop Frye, The Educated Imagination (Bloomington, Indiana: Indiana University Press, 1964), p. 110, 111.

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INTRODUCTION

The relationship between religion and public education is a complex one. According to a 1979 Curriculum Report, the situation continues to be characterized by confusion and anxiety about what may and what may not be done or taught in schools. The mere mention of the question stirs up community conflict.¹ The tension around this topic has existed over a long period of time and is illustrated in Kliebard's documentary history of religion and education in America.²

Part of this tension relates to the highly pluralistic nature of U.S. and Canadian societies. The mosaic of dynamic and religious expressions ranges from those of Native Americans to those of the most recent arrivals from Southeast Asia. Many immigrants have come in search of religious freedom. Pre-dominating Canadian and U.S. religious practices in education, however, have been various Judaeo-Christian beliefs. Certain relatively common religious observances, such as the recitation of the Lord's Prayer, have been fostered in the schools. The issue of the propriety of these practices in the public schools of the U.S. was brought to a head with the landmark decision in the U.S. Supreme Court in the cases of *Abington School District vs Schempp*, 1962 and *Engle vs Vitale*, 1962, which prohibited the practice of devotional Bible reading and the reciting of the Lord's Prayer in public schools.³ After that decision, some states went so far as

¹Lee Smith and Wes Bodin, "Religion in the Public Schools: Legal and Desirable," Curriculum Report 8 (Bethesda, Md.: ERIC Document Reproduction Service, ED 172 448, June 1979).

²This history covers the period from the 1600's to the present. Herbert Kliebard, Religion and Education: A Documentary History (Pennsylvania: International Textbook Company, 1969).

³Smith and Bodin, p. 1.

to remove the Bible from the shelves of school libraries.¹ Since 1962, accusations that the public school is promoting a religion of secularism seem to have been building. Although the U.S. Supreme Court decisions of 1962 outlawing devotional exercises in tax-supported schools merely marked the culmination of a long process of "de-Protestanizing" public schools, many people translated the removal of these symbols as yanking God out of the schools.² Rather than making the schools neutral on matters related to religion, many believed that, despite the intent of the court's rulings, these decisions were a victory for secular humanism. The result placed public schools under close scrutiny. Richard N. Ostling, a staff writer for the religion section of Time, has observed, "there is little doubt that the rulings produced anxiety about the climate in public schools that is boosting Protestant private schools many years later."³

Although Canadian and American situations are not identical, particularly in terms of the Constitution and the American First Amendment, certainly the reverberations of decisions and trends in the U.S. have been felt in Canada. Developing more slowly, the trend in Canada demonstrates that although the decision to remove devotional Bible reading and recitations of the Lord's Prayer from the public school was not replicated, an unease with the somewhat secular approach to education is definitely present. Evidence of this anxiety can be seen in the curriculum and school library materials controversies of the last decade⁴ as well as

¹Christine Whitaker, "A Survey of the Saskatchewan Division IV English Teachers Concerning the Use of the Bible in the English Curriculum," Skylark 17 (Fall 1980): p. 31.

²James C. Carper, An Emerging Alternative to Public Education: The Christian Day School (Bethesda, Md.: ERIC Document Reproduction Service, ED 184 939, 1979), p. 9.

³*Ibid.*, p. 9.

⁴Judith Dick, Not in Our Schools (Ottawa: Canadian Library Association, forthcoming).

in the growing numbers of Christian private schools.¹

While the U.S. attempts to address the issue of religion in education through the courts,² Canada tends to ignore problems in this field. Although brief references to religious practices are made in provincial school acts, the only Canadian documents addressing the issue with any depth are the Mackay Report and writings resulting from the Mackay Report, in the province of Ontario.³ Although opinions on the subject abound, almost no research of any type is available. If the public education system in Canada is to function with strength and influence, issues such as religious pluralism must be addressed; the traditional place of Judaeo-Christian philosophy must be examined; and an understanding of the function or non-function of sacred writings such as the Bible in the school environment, must be developed.

The seed of this research germinated following a study of censorship and

¹ Carper, p. 7, 9. See also brochures published by Renaissance which promote the formation of Judaeo-Christian Value Schools within the Canadian public education system.

² An excellent summary of the Supreme Court Decisions is Thayer Warshaw's Religion, Education and the Supreme Court (Nashville: Abingdon, 1979).

³ Both reference librarians at the Department of Education and the Faculty of Education, University of Manitoba, were unable to locate any official policy statements from any provinces other than two pamphlets of regulations governing religious observances in public schools. The first was reprinted in 1980 without revision and was borrowed from the province of Ontario; Alberta Department of Education, Bible Readings for Schools (Reprinted in 1980). The second is currently in the revision process; Manitoba Department of Education, Regulations of the Advisory Board regarding Religious Exercises in Public Schools (1964). Both of these pamphlets are basically a list of Bible references. The place of the Bible in education is not discussed. It is likely that other provinces have similar documents. The Mackay report will be discussed at a later point in this study. Ontario Department of Education, Religious Information and Moral Development: The Report of the Committee on Religious Education in the Public Schools of the Province of Ontario by J. Keiller Mackay, Chairman (1969). This report is commonly known as the "Mackay Report" and will be referred to as such.

controversial materials in Canadian schools.¹ In the process of conducting the study this author became increasingly aware of growing numbers of Canadians who feel that the school is avoiding materials which present a Judaeo-Christian philosophy and is instead preaching atheism.² While many attacks on the school system may not be justified, a gnawing idea gained a foothold: Maybe schools are, in fact, silently censoring, or avoiding, some very good materials. A burgeoning curiosity about the existing state of school materials with religious implications, about attitudes of school personnel to these materials and about the availability of suitable materials in this field, led to the initiation of this research.

To explore all of these areas in detail across curriculum and library materials, involving all school personnel, and including both fiction and non-fiction titles was too ambitious for this author to consider. Therefore certain delimitations were essential. First, only public school library collections and the attitudes of school librarians are considered. While much has been written on the necessity for including Bible literature in the academic curriculum, nothing, to this author's knowledge, has been written specifically on the inclusion of Bible-related materials in the school library. Although it may be true that the same rationale used to include Bible literature in the academic curriculum may be used for its inclusion in the school library, the purpose of school libraries and materials selection principles must also be considered in a study on this topic. The relationship of religion to more than just academic education is pertinent as well.

Secondly, only elementary school libraries and materials suitable for that

¹ Dick.

² See for example, Mary Ellen Doyle, "Renaissance calls for Free Choice in the Public School System," Winnipeg Tribune, 3 May 1977, p. 9.

setting are examined. Certainly, basic education occurs at the elementary level. If a case can be made for the inclusion of Bible-related materials at a basic level of education, the principles may hold, using more advanced materials, at a more complex level.

Thirdly, only those non-fiction titles most directly related to the foundations of Judaeo-Christian philosophy are considered. The term Bible literature is used to denote these materials and is operationally defined as those titles which would fall into the Dewey classification 220-232.9. This classification range includes direct translations, versions, editions and paraphrases of any portion of the Bible, and books about the authenticity, foundations, origins, history, geography or other aspects of the Bible. Children's books which are based directly on one or more stories of the Bible, the Old Testament, the New Testament and the Apocrypha are included. The classification does not include devotional materials, church history accounts, or books about Judaeo-Christian traditions. While a case might be made for the inclusion of such materials, this study considers only those books which relate directly to the Bible itself. Although many works of fiction have intense Bible-related themes, they are not considered. The lack of consistency in interpretation and the sheer quantity of titles are beyond the limits of this study.

Finally, due to time and monetary limitations, the study was conducted in one school division, specifically the largest urban school division in Manitoba. As the largest school division, it provides the most data. While it may not be wise to generalize the information gleaned from the school libraries in this division to other school libraries, the study provides a basis for comparison, evaluation and discussion.

As the title of this research indicates, the topic under study is Bible

literature in elementary public school libraries. In developing this topic, the following questions are examined. Questions 3-7 refer directly to libraries and librarians in the Winnipeg School Division No. 1.

1. Can a rationale for the inclusion of Bible literature in school libraries be drawn from an examination of writings related to the topic?
2. What specific materials in this field are recommended for elementary school libraries by professional selection aids?
3. Do school librarians believe Bible literature should be available to students through the school library?
4. Do school librarians believe they have an adequate collection of Bible literature?
5. Do school librarians believe enough books in this field are being published?
6. How do school librarians gain access to this material?
7. To what extent is Bible literature present in elementary school libraries?

An examination of these questions will provide specific information about a specific school system. The book suggestions and annotations may assist librarians in making selection choices. The purpose of school libraries and the selection principles used in school libraries are reviewed and a specific application, possibly currently being ignored, is made. The rationale for the inclusion or non-inclusion of a particular type of material may assist librarians in thinking through the issue as it relates to their local situation. The method of collection analysis, a combination of two well established methods of evaluation, may assist librarians in analyzing other subject areas in their libraries in order to recognize areas of strength and to build up areas of weakness.

Finally and perhaps most importantly, the present research provides a platform for a discussion of some aspects of religion and education, certainly a pertinent topic considering growing tensions between "religious" populist groups and the public school system!

II. CREATING AN ENVIRONMENT: A REVIEW OF RELATED LITERATURE

Introduction

Research and literature centering on the Bible literature collection in school libraries does not appear to be available. This chapter, therefore, can only consider writings related to the issue of Bible literature in school libraries. The related literature will be presented in the following categories:

1. The Purpose of School Libraries and Materials Selection Principles.
2. Recent Developments in the Relationship Between Religion and Education in North America.
3. Rationale for the Inclusion of Bible Literature in the Academic Curriculum.
4. Religious and Moral Education.

To examine these areas exhaustively is beyond the scope of this study. Only the main ideas in each category will be presented in the hope that they will build an environment in which the specific topic of this study can be considered.

The Purpose of School Libraries and Materials Selection Principles

A consideration of the purpose of school libraries and materials selection principles becomes somewhat unwieldy since each department of education, school division or district, and, in fact, each school might have its own selection policy. According to one 1978-79 survey, many Canadian school boards operate without a selection policy.¹ These findings may lend support to Olson's idea that many school

¹Gerald R. Brown, "Selection Policy Statements: Their Status in Canadian School Systems," (Teachers Library Resource Center, Winnipeg School Division No. 1, April 1980)

libraries are merely an accumulation of materials when they should be a true collection which, in a professional sense denotes that materials have been gathered together with specific criteria in mind.¹

Many books on library selection tend to be aimed at the public library or university library. Often these books do not specifically mention the issue of selecting religious books, or if they do, the treatment is somewhat superficial. In describing the product of some current religious publishing houses Bonk and Magrill write:

Some of these books are characterized by lack of good taste, by sweeping and unfounded generalizations, by suppression of all details which do not support the author's thesis. The style is often a nauseous blend of weepy bathos and the most superficial sentimentality. It is precisely this category of religious literature which is liable to be most in demand, rather than the scholarly histories of religion, the treatises on theology, or the collections of sermons. If librarians operate on the theory that the library must supply whatever its patrons demand, regardless of quality, they will find a good part of the budget for religious literature being spent on materials of no real worth or permanent interest. The librarian who wishes to build a collection which represents intrinsic worth would find such a situation distressing and will be much less friendly to the cheaper kind of popularization. The solution to the problem—or the compromise which is arrived at—² will depend on the librarian's conception of the purposes of the library.

Gardner in a recent book on the subject of library collections places his emphasis on user interest. He recommends that since a significant number of people are interested in materials published by religious publishing houses, a conscientious attempt must be made to locate this type of material. He states, "If comprehensive collections are to be built up or if the needs of a large body of readers are not to be ignored, then librarians must make the effort to be informed about this type of publishing."³

¹Lowell E. Olson, "The Fiction of Fiction Collection Development in Secondary School and Public Libraries," Top of The News 36 (Fall 1979): 98-104.

²Wallace Bonk and Rose Mary Magrill, Building Library Collections, 5th ed. (London: Scarecrow Press, 1979), p. 79.

³Richard Gardner, Library Collections (New York: McGraw-Hill, 1981), p. 55.

For the purpose of this study, the selection policy of the specific school division under consideration and two books centering on the subject of school libraries will be briefly examined. Neither book deals specifically with the Bible literature collection. However, a brief examination of the suggested purpose and selection principles for school libraries presented in these books, may present a representative view of the purpose and selection principles in Canadian and American school libraries since both books were prepared by the professional organizations of school librarians and other educators in Canada and the U.S. respectively.

According to the Canadian book, Resource Services for Canadian Schools, "the basic premise should be accepted that all learning materials collections... must be designed to meet the needs of teachers and students."¹ Further, one of the major components in the school librarian's job description is the "selection, organization and circulation of materials supporting curriculum program implementation and individual student interests."² The book assumes that educators are responsible, professional people who have formulated an educational philosophy and can apply it in a practical way to the learning situation:

The educational philosophy as defined within a school jurisdiction determines the design...of resource services. These services, in turn, influence the design of the learning experiences and the manner in which educational program is implemented.³

This approach allows for the broadest application and maximum flexibility in meeting varying needs of specific schools and school divisions.

Although the American book, Media Programs: District and School, does not

¹Frederic R. Branscombe and Harry E. Newsom, ed., Resource Services for Canadian Schools (Ottawa: McGraw-Hill Ryerson, 1977), p. 5.

²ibid., p. 13.

³ibid., p. 3.

make the identical assumptions nor allow for the same flexibility in terms of library program in individual schools, it places a strong emphasis on the variety of materials which must be found in the school library collection:

The collection in each school is rich in breadth and depth of content and represents varied types of materials, points of view and forms of expression. It provides a broad range of media formats and meets the requirements of all curriculum areas, accommodating diverse learning skills and styles of users at varying maturity and ability levels.

A strong tie between the school program and the school library is advocated: "The media program reflects, supports and also helps to determine goals and objectives of the educational program of which it is a part."² User needs and interests receive high priority: "Planning for the media program is based on users' needs and interests."³

As has been illustrated, several common themes run through both books:

1. An emphasis is placed on user needs and interests.
2. A strong but broadly interpreted bond between school library materials and school educational program is advocated.
3. The need for a wide diversity of materials in school libraries is implied in the Canadian book and specifically spelled out in the American book.
4. Both books recommend the formation of a selection policy specific to the school division.

The selection policy of Winnipeg School Division No. 1 develops these themes into a working document. Several pertinent excerpts are provided in Appendix 1. Particular attention must be focused on the following statements found in this

¹ American Library Association and the Association for Educational Communications and Technology, Media Programs: District and School (Washington: American Library Association and the Association for Educational Communications and Technology, 1975), p. 68.

² *Ibid.*, p. 37.

³ *Ibid.*

selection policy:

These materials /Learning resources⁷ will promote the intellectual, cultural, social and ethical development of students through their diversity of appeal and their presentation of different points of view to meet the needs of students, teachers, and the experiences encompassed in the curriculum....

The primary objective of the school library/media collection is to implement, enrich and support the educational program of the school....

...the school library/media professional staff have the responsibility... to provide materials that will stimulate growth in factual knowledge, literary, aesthetic, moral and ethical values, appreciations and standards....to provide materials representative of the many religious, political, ethnic, cultural groups and their contributions to our national heritage and to the world community. (*Italics mine.*)

Recent Developments in the Relationship between Religion and Education in North America

Similarities and differences exist in the tensions, trends and developments in Canada and the U.S. with regard to issues of religion and education. The U.S. tends to tackle difficulties in this area directly through the courts. As a result, numerous court rulings have defined what is and what is not appropriate in the public school.² A close examination of the U.S. Supreme Court decisions reveal that study about religion is actually encouraged. In the *Abington School District v. Schempp*, 1962, proceedings, Justice Clark pronounced:

it might well be stated that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historical qualities.³

Justice Brennan agreed:

The holding of the court today plainly does not foreclose teaching about the Holy Scriptures or about the differences between religious sects, in classes in literature or history. Indeed, whether or not the Bible is

¹"Selection of Learning Resources: A Policy Statement," March 1979, Teachers Library and Resource Center Advisory Committee, Winnipeg School Division #1, p. 2-4.

²See Warshaw, Religion, Education and the Supreme Court.

³*Abington School District v. Schempp*, 374 U.S. 226 (1963), cited by Robert Michaelson, "Religion Studies in the Curriculum, 1963-1983," Religion Studies in the Curriculum; Retrospect and Prospect, 1963-1983, PERSC Selected Papers (Bethesda, Md.: ERIC Document Reproduction Service, ED 108 989, 1974), p. 3.

involved, it would be impossible to teach meaningfully many subjects in the social sciences or humanities without some mention of religion.

Justice Goldberg and Justice Harlan took a similar stance:

It seems clear to me from the opinions in the present and past cases that the Court would recognize the propriety...of the teaching about religion as distinguished from the teaching of religion, in public schools.²

In Canada, the issue of religion in the schools has been addressed in the Mackay Report to the Ontario Department of Education in 1969. Although the report did not recommend discontinuing the recitation of the Lord's Prayer in public schools, it did make several recommendations which emphasize the concept of teaching about religion, to use Justice Goldberg's term. The following recommendations were included in the Mackay Report:

Recommendation 7: We recommend that the acquisition of information about and respect for all religions be recognized as an essential objective of the educational system from kindergarten to grade thirteen. This should be achieved by a program of incidental teaching and study, not through a formal syllabus.

Recommendation 8: We recommend that a formal course of study dealing with the principal religions of the world be offered as one of the optional courses in grades eleven and twelve in the secondary schools. Instruction in these courses should be given by members of the history department.³

The Mackay Report also recommended that the then existing course of study of religious education used in the elementary schools be discontinued. The reason for this recommendation was the strong sectarian flavor which predominated religious education at that time. The report recommended the cessation of devotional Scripture reading while it encouraged the inclusion of Old and New Testament stories in the reading programs for pupils in all grades.

While the U.S. court decisions carry official weight, the Mackay Report

¹ Abington School District v. Schempp, 374 U.S. 300 (1963), cited by Smith and Bodin, p. 2.

² Abington School District v. Schempp, 374 U.S. 306 (1963), cited by Michaelson, p. 4.

³ Ontario Department of Education, Mackay Report, p. 93, 94.

was not even tabled for legislation. Its impact was more informal. Following the Supreme Court decisions in the U.S. and the Mackay Report in Ontario, numerous religious studies courses were developed. These programs generally assumed that the aim of education in public school was not confessional, (i.e. to make children Christian), but rather to give them an understanding of what religion is, what its influence has been, and how it relates to an understanding of the world.

As previously noted, the Mackay Report was not tabled for legislation. However it did attract considerable support and by the early seventies Guidelines: World Religions was published by the Ontario Ministry of Education. By the summer of 1972, one hundred thirty public and private secondary schools, approximately one-fifth of Ontario's secondary schools, had religious studies courses approved.¹ Two of these courses are outlined with a summary of evaluation research.² The recommendations generally supported those of the Mackay Report.

Also in 1972, the Ontario Institute for Studies in Education published a book entitled Three Approaches to Religious Education. The three courses described include a historical approach, an issue-centered approach, and an approach emphasizing allusions and symbolism.³

The U.S. educational system also spawned a plethora of courses in religious studies. Six such courses are outlined in an article by Panock and Barr including one course for the grade five level.⁴ Another book outlines fourteen approaches to the study of religion in the public school. While many of the articles include

¹John E. Meyer, "The World Religions Course: A Beginning," Orbit 5 (February 1974): 3, 4.

²Stephen Barrs, "A First Year Course," Orbit 5 (February 1974): 4, 5; Catharine Stidsen, "A Two Year Experience," Orbit 5 (February 1974), 5; Meyer, p.3.4.

³Malcolm Mitchell, Garland MacQueen and Marina Bieler, Three Approaches to Religious Education (Toronto: Ontario Institute for Studies in Education, 1972).

⁴James Panock and David L. Barr, "Should we Teach About Religion in Our Public Schools?" Social Education 33 (December 1969): 910-913.

suggestions for the elementary level, two approaches deal exclusively with the primary and intermediate grades.¹

Many approaches, units and courses have also been developed specifically centering on teaching the Bible as part of the humanities curriculum.² In Canada, some attention was directed to the teaching of the Bible, although seemingly not to the same extent as in the U.S.³ While some articles briefly present programs for elementary school study, Hildebrand and Head definitely emphasize the literary study of the Bible at the elementary level.⁴ The majority of programs are simply described in the literature, centering on content, resource materials,

¹ Nicholas Piediscalzi and William Collie, ed., Teaching About Religion in Public Schools (Illinois: Argus, 1977).

² See for example The Bible as Literature (Bethesda, Md.: ERIC Document Reproduction Service, ED 037 457, 1969); Muriel Earhart Morrissey, "The Bible is Living Literature," The English Leaflet, 66 (Bethesda, Md.: ERIC Document Reproduction Service, ED 021 830, 1967): 3-12; PERSC Resource Packet on Teaching About Biblical Literature, (Bethesda, Md.: ERIC Document Reproduction Service, ED 108 992, 1974); Laenu Adelilah Greenberg Karp, Teaching the Bible as Literature in the Public Schools (Bethesda, Md.: ERIC Document Reproduction Service, ED 089 294, 1973); James Ackerman et. al., Teaching the Old Testament in English Classes (Bloomington: Indiana University Press, ERIC Document Reproduction Service, ED 078 433, 1973); Ruth Hallman, "Teaching Job and J.B.," English Journal 61 (May 1972): 658-62; Melba Meador, "Bringing Job into the Twentieth Century," English Journal 60 (October 1971): 921-3; Thayer Warshaw, "Biblical Illiteracy, Curse or Blessing?" Independent School 37 (October 1977): 36-39; Broward County Board of Public Instruction, The Bible As Literature (Bethesda, Md.: ERIC Document Reproduction Service, ED 049 239, 1971); Alton Capps, "A Realistic Approach to Biblical Literature," English Journal 58 (February 1969): 230-35; James Ackerman, On Teaching the Bible As Literature (Bloomington: Indiana University Press, 1967); Thomas Gage, comp., A Report on the Evaluation of Pilot English Selective Courses in the Mt. Diablo Unified School District (Bethesda, Md.: ERIC Document Reproduction Services, ED 078 438, 1971), p. 32-39; Joan Abrams, Jewish Holidays (Bethesda, Md.: ERIC Document Reproduction Services, ED 150 589, 1977).

³ Muriel Tomkins, "Sodom and Gomorrah were Lovers: The Case for Teaching the Bible in Canadian English Programs," The English Quarterly 1 (Summer 1968): 53-57; Daniel Diettrich and Jane McClellan, "Teaching the Bible as Literature," Skylark 12 (Winter 1975): 31-43; John North, "Teaching the Bible and Literature," The English Quarterly 9 (Spring 1976): 1-17.

⁴ Ann Hildebrand, "The Bible presented Objectively," Language Arts 53 (January 1976): 69-75; J.G. Head, From Spring to Summer: The How and Why of Mythology (Bethesda, Md.: ERIC Document Reproduction Service, ED 123 651, 1976).

teaching approaches, objectives and learning activities. Usually no evaluation or research on the effects of the courses has been presented. When research has been done, it has been highly subjective. The following paragraph summarizes some findings of the little evaluation research which has been done.

One study concluded that a particular course designed for an elementary school combined with other factors resulted in higher religious tolerance scores for the group of children taking the course.¹ Another study claimed that favorable student reaction to a world religions course was in direct proportion to a selection of content that was stimulating and to the degree to which students felt personally involved.² In response to a questionnaire evaluating a world religion course in another school, one hundred fifty nine students felt that the course had been worthwhile to them personally while six felt it was not worthwhile.³ Thayer Warshaw as a result of findings that showed students illiterate in terms of Bible knowledge introduced a nine week unit on Bible literature. He retested the students and found that not only were the students more knowledgeable about the Bible but they were also using Bible literature in the library.⁴ In another study, high school students using unsigned questionnaires reported that they initially took a Bible literature course because they found the subject interesting and that it generally met expectations.⁵ While the methodology in many of these studies could be

¹ Joan Dye, "Learning about Religions through the Elementary Social Studies Program," Piediscalzi and Collie, in Teaching About Religion in Public Schools, ed. Nicholas Piediscalzi and William Collie (Illinois: Argus, 1977), p. 107-141.

² Meyer, p. 4.

³ Donald Anderson, "Community Resources in Teaching a Unit on Religion: Harriton High School of Lower Merion, Pennsylvania," Social Education 33 (December 1969): 923-24.

⁴ Thayer Warshaw, "Studying the Bible in Public Schools," English Journal 9 (February 1964); 91-100.

⁵ Gage, p. 32-39.

heavily criticized, one might assume that the Bible literature and religion courses appear to have been favorably received by students.

It appears that the emphasis in the relationship between religion and education has moved from the teaching of religion to teaching about religion in an academic sense. This trend is illustrated in the development of numerous units and courses centering on the study of Bible literature or religion as an academic discipline. The extent to which these units and courses have actually been incorporated into the curriculum on a long term basis has not been studied. Further, very few studies evaluating Bible literature and religion courses and very little research on the effects of these courses has been done. Most of the literature surrounding these courses appears in the early and mid seventies.

One cannot close a discussion of recent developments in the area of religion and education without reference to increasingly powerful and religiously-oriented groups such as the Moral Majority in the U.S. and Renaissance International in Canada. Their plea is for a return to the teaching of religion in the schools through an insistence on the Judaeo-Christian philosophy and value system. Other than in the U.S. Supreme Courts, issues relating to the presence of and approach to religion in public education do not appear to have been addressed in any official way. Although there are some articles written by individuals addressing the Creationist-Darwinist controversy,¹ the apparent lack of literature in the last few years, written by professional educators or official bodies responsible for education, on the subject of religion and education is remarkable considering the impact of populist groups.

¹See for example, William Kyle, "Should 'Scientific' Creation and the Science of Evolution Be Taught With Equal Emphasis?" Journal of Research in Science Teaching 17 (November 1980): 519-527; Gerald Skoog, "Legal Issues Involved In Evolution vs. Creationism," Educational Leadership 38 (November 1980): 154-6.

Rationale for the Inclusion of Bible Literature
in the Academic Curriculum

Most of the literature in this area is philosophical in nature and very few research methods have been used to develop a rationale for the inclusion of Bible literature in the academic curriculum.

The only study, to this author's knowledge, using another research method is a survey conducted in Saskatchewan in 1980. Questionnaires were mailed to randomly selected English teachers. Of the 63 percent of teachers who returned the questionnaire, 84 percent believed it is important for students be able to recognize Biblical allusions in literature; 88.8 percent felt that students could not recognize Biblical allusions; and 74 percent felt that an inability to recognize Bible allusions impairs students' appreciation of secular literature. Sixty-six percent of teachers felt that provision should be made for the study of Biblical passages in the English curriculum while 19 percent were uncertain about this suggestion because they saw difficulties in teaching the Bible in a non-religious context. Only 3.3 percent of teachers objected to the use of the Bible in the public schools as part of an English curriculum. The study presents data supporting the view that since students need this knowledge of the Bible for academic reasons, and since their mastery of the knowledge is not deemed adequate at this time, changes should be made in the curriculum to effect a better coverage of this subject area.¹

The philosophical arguments used by various writers to develop a rationale for the inclusion of Bible literature in the academic curriculum will be considered under three general subject areas:

¹Christine Whitaker, "A Survey of Saskatchewan Division IV English Teachers Concerning the use of the Bible in the English Curriculum," Skylark 17 (Fall 1980): 31-34.

(a) Literature

(b) Social Studies

(c) Other areas in the Humanities such as drama, art, music, paintings, and media communications.

Literature

The discussion of the Bible in the public school literature curriculum will be organized in terms of several distinctions made by Warshaw. He distinguishes between teaching the Bible as literature, the Bible in literature, and the Bible and literature. According to Warshaw, to approach the Bible as literature means to subject the Bible to the same kind of literary analysis that one uses with any secular poem or short story. He cites Psalm 23 and the story of the Tower of Babel as two examples worthy of being taught in this way.

To approach the Bible in literature is to examine the Biblical images in secular literature. Examples would be a study of the Biblical references in Milton's Paradise Lost, Steinbeck's East of Eden, or Hemingway's The Old Man in the Sea.

In the third approach, the Bible and literature, a Bible selection may be included in a literature grouping because of similarities in genre or theme. Examples would be a study of the Book of Ruth in a unit on short stories or consideration of unmerited suffering as illustrated in *Candide* and the Book of Job.¹

Similar to Warshaw's argument for the inclusion of the Bible as literature is the statement in one course outline:

Biblical writing encompasses many forms of literature, such as short stories, novels, poetry, songs and aphorisms. The characters, plots and situations are as varied and interesting as could be found in any other literature. In

¹Warshaw, "Biblical Illiteracy," p. 36; Warshaw, "Studying the Bible in Public School," p. 91.

addition, the lives of the writers themselves provide, in many cases, fascinating insights into human nature and illustrate how the growth of civilization of a particular people may be reflected in literature.

Jones also illustrates the variety of writing styles found in the Bible: narrative, dramatic lyric, meditative, expository, and humorous writings.²

Taking a slightly different approach to the study of the Bible as literature are Barton and Hildebrand. Underlying their views is a philosophic belief in the value of the myth in literature and its contribution to an understanding of the cosmos. Barton makes a case for including religious literature in the English curriculum, K-12, based on the contention that the study of literature begins with the study of mythology. He defines myth as "an attempt to explain the otherwise unexplainable in profound—if not poetic language."³ Hildebrand develops one aspect of this idea further in suggesting that the primary objective of presenting mythic as well as scientific versions of Creation at the elementary level is "to give children a reassuring multiplicity of views on the origin of the cosmos while keeping alive the imaginative faculty which is natural and primary to childhood."⁴ In another article, Hildebrand stresses the appropriateness of introducing Bible literature at the elementary level where the main concern is

¹ Broward County Board of Public Instruction, The Bible as Literature, p. 1.

² Howard Mumford Jones, "The Bible from a Literary Point of View," Five Essays on the Bible (N.Y.: American Council of Learned Societies, 1960).

³ Jan Barton, "Religion in Literature, Drama Dance and Film," in Teaching About Religion in Public Schools, Nicholas Piediscalzi and William Collie, ed. (Illinois: Argus, 1977), p. 38.

⁴ Ann Hildebrand, "Religion Studies in Elementary Language Arts: Beginnings, Mythic and Scientific" in Teaching About Religion in Public Schools, Nicholas Piediscalzi and William Collie, ed. (Illinois: Argus, 1977), p. 65. Hildebrand's view does not reflect the "Creationist" view in that she suggests the presentation of the Biblical account as mythic truth rather than as scientific truth.

not to teach "history", "literature", or "comparative religion" but rather to introduce and familiarize children with characters, major stories, settings and circumstances in the Bible in order to prepare a foundation for more complex studies.¹ Both writers agree with Northrop Frye's assessment that the Bible should be taught "so early and so thoroughly that it sinks straight to the bottom of the mind, where everything that comes along later can settle on it."² Both Hildebrand and Barton propound the idea that a poetic understanding of the universe is as essential as a scientific one and that the Bible, as great mythical literature, can certainly contribute to a poetic understanding of ultimate Truth.

Other writers who place an emphasis on studying the Bible as literature are Hallman, Dale, Hogan, Ackerman et. al. and Carter.³

Numerous authors stress the need for familiarity with characters, parables, proverbs, incidents and poetry of the Bible in order to adequately recognize, understand and appreciate allusions to the Bible in other literature. This view corresponds with Warshaw's classification of the Bible in literature.

Head, in 1976, claimed that students graduate with little if any mythological background. He states that the appreciations of contemporary allusions to Bible stories, fables and world mythology is dependent on a systematic instruction from Kindergarten through grade twelve.⁴ Capps concurs with this need for

¹ Ann Hildebrand, "The Bible Presented Objectively," Language Arts 53 (January 1976): 69-75.

² Northrop Frye, The Educated Imagination (Bloomington: Indiana University Press, 1964), p. 110. See a more complete quotation from Frye's book at the beginning of the present research report.

³ Ruth Hallman, "Religion Studies in Secondary Language Arts," in Teaching About Religion in Public Schools, Nicholas Piediscalzi and William Collie, ed. (Illinois: Argus, 1977), p. 81-90; Alan Dale, The Bible in the Classroom (England: Oxford University Press, 1972); Robert Hogan, "The Bible in the English Program," English Journal 54 (September 1965): 488-494; Ackerman et. al. Teaching the Old Testament in English Classes; John Carter, "The Marriage of Clio and Shakespeare," Teacher 97 (October 1979): 90.

⁴ J.G. Head, From Spring to Summer; The How and Why of Mythology (Bethesda,

systematic rather than piecemeal instruction.¹

Other authors who hold the position that students should be familiar with Bible literature in order to fully understand allusions to the Bible in other literature, classic and contemporary, are Hogan, Tomkins, North, and Ackerman et. al.²

Along with Warshaw, several writers stress the importance of studying the Bible in conjunction with common elements of other literature—the Bible and literature.

In Hildebrand's words:

...Bible heroes can be admired with secular heroes, from Billy Jean King to Frederick Douglass to Joan of Arc to Ulysses and Robin Hood....Certainly the marvelous cycle of tales surrounding David is as exciting as any chapter from King Arthur. The persecution of Esther's Jews may stimulate our children to racial tolerance as much as Anne Frank's story."³

Tomkins points to the relevance of the Bible themes for today. As an example, he cites the character of Job who is "every man in every age swept by doubt, rebellion, and anger against the sunt lacrimae rerum of human existence."⁴ Tomkins also praises the language of the Bible, the similes, metaphors, parallelism, suggesting that stylistic elements of the Bible and other literature be compared.

John North points out that themes such as guilt and forgiveness could well be studied through comparisons between Oedipus Rex, Antigone, the Bible and other

Md.: ERIC Document Reproduction Service, ED 123 651, 1976).

¹Capps, p. 230-35.

²Hogan, p. 488-495; Tomkins, p. 53-57; North, p. 1-17; Ackerman et. al., Teaching the Old Testament in English Classes.

³Hildebrand, "The Bible Presented Objectively," p. 72.

⁴The Bible and the Common Reader, rev. ed., (New York, n.p., 1962), p. 21 cited by Tomkins, p. 55. sunt lacrimae rerum trans. tears, tragedy.

literature.¹

Social Studies

The second subject area which might include Biblical studies is Social Studies. An emphasis might be placed on the impact of the Bible in the western world, on its influence in shaping world history, or on the relationship between culture and religion. These three areas will be briefly examined.

One course outline propounds the idea that a knowledge of the Bible is fundamental to an understanding of the western heritage.² Ackerman in his suggestions for teaching the Bible in public schools states that, "to understand Israel's way of life is to understand some of the forces at work in our own."³ In another article, Ackerman et. al. claim that "no other book has influenced Western Culture more than the Old Testament."⁴ As such, the authors write, it has an appropriate place in a Social Studies course.

Zimmerman's recommendations for the inclusion of Jewish and Old Testament studies in the social studies present an argument for an examination of some of the Jewish roots of western civilization which historically may have been overlooked and frequently misrepresented.⁵

Other educators stress the impact of the Bible in social, philosophical, and intellectual world history. Dale believes that the Bible must be studied as

¹North, p. 1-17.

²Broward County Board of Public Instruction, The Bible as Literature.

³Ackerman, On Teaching the Bible as Literature, p. xi.

⁴Ackerman et. al., Teaching the Old Testament in English Classes, p. xi.

⁵Rika Zimmerman, "Jewish Studies in the Social Studies," in Teaching About Religion in Public Schools, Nicholas Piediscalzi and William Collie, ed. (Illinois: Argus, 1977), p. 141-170.

a foundation document:

Whatever shortcomings the organized institutions of Judaism and Christianity may have, the Jewish community and the Christian community...are influential communities in the modern world....The Bible contains the foundation of these two faiths and communities.

Malcolm Mitchell, in writing an article on "A Historical Approach to the Teaching of Religion," concurs in emphasizing the relevance of religion to the world, past and present.²

The American Association of School Administrators, at one point stated that a curriculum which ignores religion proclaims that "religion has not been as real in men's lives as health or politics or economics. By omission it would appear to deny that religion has been and is important in man's history—a denial of the obvious."³ Quigley carries this point further when he says that the omission of religion from the curriculum teaches students that it, like sex, is a taboo subject. He writes, "Religion has played a large part in the history of man; therefore it should be included in the study of man, as should sex, politics, economics and other important areas."⁴

Still other educators emphasize the link between religion and culture. The relationship of the Bible and culture would be one aspect of a consideration of culture and religion. In their introduction to a compilation of various approaches to the subject of religion and education, Piediscalzi and Collie stress the importance of religion as a necessary component of an integrated social studies program. In the

¹ Dale, p. 13.

² Malcolm Mitchell, "A Historical Approach to the Teaching of Religion," Three Approaches to Religious Education, p. 1-11.

³ Religion^{and} the Public Schools (New York: Harper and Row, 1964), p. 56 cited by Panoch and Barr, p. 910.

⁴ Charles Quigley, "Reactions to 'Should we Teach About Religions in our Public Schools?'" Social Education 33 (December 1969): 913-916.

same book, Dye argues convincingly that religion ought to be part of a clearly articulated curriculum for the elementary social studies program. She states that the study of the religious dimensions of various aspects of a social studies curriculum provides the elementary school child with academic and social preparation for living in a multireligious society. She details an instructional program and presents some evaluative research, which concludes that the program and other factors combined to result in higher religious-tolerance scores for the children involved in the program.¹

In a survey of possible ways religion studies may be included in secondary social studies, Rosenthal raises multiple possibilities for religion studies by listing numerous societal issues with religious implications.²

Swyhart and Lester propose an anthropology course centering on the following perspectives on the creation of the world:

1. The Judaeo-Christian perspective including the range of views from fundamental biblical to liberal Christian.
2. Asian-Oriental.
3. Mythical including classical Greek and primitive.
4. Scientific.

They suggest that the inclusion of such a course may partially solve the long standing controversy in California centering on the teaching of evolution.³

Other Areas in the Humanities

Other areas of the humanities have also been linked with a study of the

¹Dye, p. 107-118.

²Geraldine Rosenthal, "Religion Studies in Secondary Social Studies," in Teaching About Religion in Public Schools, Nicholas Piediscalzi and William Collie, ed. (Illinois: Argus, 1977), p. 119-140.

³Barbara Ann Swyhart and Mark Lester, "The Meeting of Science and Religion," in Teaching About Religion in Public Schools, Nicholas Piediscalzi and William Collie, ed. (Illinois: Argus, 1977), p. 233-241.

Bible. According to one course outline, "a knowledge about the Bible is fundamental to understanding...allusions in literature, music, the fine arts, new media and entertainment."¹

Barton, in building on the concept of myth and its relationship to creative drama and dance, states; "the initial layer of myth can serve as a boundless resource for...imitation and creativity."² He emphasizes the wealth of source material to be found in religious literature. He points to the necessity of beginning this experience at the kindergarten level. In another article Barton presents source material for a study of the Bible and cinema, monologue, and classical drama. In relating the Bible to music, he points to ballet (Prokofiev, Prodigal Son), vocal music (Saint-Saens, Samson et Dalila), orchestral music (Schumann, New England Triptych), folk music (Peter, Paul and Mary, "Jesus Met the Woman at the Well"), spirituals ("Ezekiel Saw de Wheel"), rock (Godspell), and popular music ("Put your Hand in the Hand"). Barton also emphasizes the relationship between the Bible and art by noting that Rembrandt, for example, based over half of his works on Biblical subjects. Barton supplies much source material and backs his claims with precise examples.³

Fenton also notes the relationship between religion and architecture, painting and music: "To study a history of the fine arts is to study a history of religion and to experience a vast panorama of religious experiences communicated through artistic creations."⁴

¹Broward County Board of Public Instruction, The Bible as Literature, p. i.

²Barton, "Religion in Literature, Drama, Dance and Film," p. 41.

³Jon Barton, "Religious Studies in Perspective: The Bible in Culture," in Religion and Public Education by Lawrence Byrnes (New York: Harper and Row, 1975), p. 121-123.

⁴William Fenton, "Aspects of Religious Influence on Architecture, Painting and Music," in Teaching About Religion in Public Schools, Nicholas Piediscalzi and William Collie, ed. (Illinois: Argus, 1977), p. 49-62.

It appears that considerable literature has been written on the necessity for including the teaching of the Bible in literature, social studies and other areas of the humanities. Most of the literature appeared in the early and mid seventies. Other than the research by Whitaker mentioned earlier, no explorations, to this author's knowledge, have been initiated to discover the degree to which educators espouse this rationale.

Religious and Moral Education

Views on religious moral education abound; the vast selection of literature on moral education, the research on cognitive development as it applies to moral development and variety of opinion on religious and moral education create a quantity of material too large to begin to review in any depth. Yet there are some threads of moral education arguments that find themselves entwined with religious education arguments. Therefore certain literature from the field of moral education and moral development must be brought to the fore. Tied directly to this discussion is the distinction between the teaching of religion and teaching about religion which was raised earlier. The teaching of religion is illustrated by the use of devotional or specifically sectarian practices in public schools and is advocated by such populist groups as the Moral Majority in its attempt to impose a particular set of values on all students. As illustrated earlier, many educators in the early and mid-seventies believed that the teaching of religion was inappropriate in the public schools. In their opinion, Bible literature and religion courses could be taught in a scholarly, academic fashion with objectivity and without encouraging a personal commitment to both a Divine Being who somehow ordered the cosmos, and an ethical system which results in a particular set of attitudes and practices. The U.S. Supreme Court decisions, the Mackay Report, and many of the course outlines described earlier advocate

teaching about religion.

Some of the literature on the subject of morals instruction advocates the non-religious teaching of morals. Those who hold this view deem certain morals as desirable and consciously attempt to indoctrinate these morals into students. Advocates of morals instruction often stress citizenship training.¹

Another non-religious approach to moral education emphasizes process and development. Researchers in this field take their cue from Piaget and attempt to explain moral development in terms of developmental stages.² Kohlberg and Turiel, for example, found that:

the sequence of development is not dependent upon holding the beliefs of a particular religion, or upon holding any religious beliefs at all: No significant differences appear in the development of moral thinking among Catholics, Protestants, Jews, Buddhists, Moslems, and atheists. Children's moral values in the religious area seem to go through the same stages as their general moral values.³

The Mackay Report assumes this viewpoint in its recommendations on moral education. Programs such as Values Clarification are a curricular outgrowth of this theoretical

¹ Mary Jane Turner, Who Teaches Citizenship. A Survey of Documents and Resources (Bethesda, Md.: ERIC Document Reproduction Service, ED 175 736, 1977); Edwin Fenton, The Relationship of Citizenship Education to Values Education (Bethesda, Md.: ERIC Document Reproduction Service, ED 178 448, 1977).

² Lawrence Kohlberg, "Moral Education for a Society in Transition," Educational Leadership 33 (October 1975): 46-54; Jean Piaget, The Moral Judgement of the Child (London: French, Turber, 1932); Louis Iozzi, Education in the 80's and Beyond (Bethesda, Md.: ERIC Document Reproduction Service, ED 180 917, 1979); Lawrence Kohlberg, "The Cognitive-Developmental Approach to Education," Phi Delta Kappan 56 (June 1975): 670-677; Richard Peters, "A Reply to Kohlberg," Phi Delta Kappan 56 (June 1975): 678; Michael Scriven, "Cognitive Moral Education," Phi Delta Kappan 56 (June 1975): 689-694; Brian Crittenden, "A Comment on Cognitive Moral Education," Phi Delta Kappan 56 (June 1975): 695-696; Edmund Sullivan and Clive Beck, "Moral Education in a Canadian Setting," Phi Delta Kappan 56 (June 1975): 697-701.

³ Lawrence Kohlberg and Elliot Turiel, "Moral Development and Moral Education," Psychology and Educational Practice, ed. Gerald S. Lesser (Glenview, Ill.: Scott, Foresman, 1971), p. 438.

and philosophic stance.¹ The research being conducted in this area is fascinating but beyond the scope of the present study.

Finally, there are those authors, who philosophically believe that while courses on various aspects of religion may be taught as part of the academic curriculum, studies in these areas can assist moral development and help students recognize the spiritual dimension in their lives. It is this viewpoint that, in part, stimulated the following response to the Mackay Report. According to Crittenden, the fundamental general assumption of the Mackay Report is "that commonly accepted characteristics of moral reasoning can be distinguished and taught independently of moral beliefs."² Although he commends the report for its criticism of the then existing program of religious instruction in Ontario, he raises numerous questions about some of the specific statements in the report. The following excerpt is a response to one statement in the Mackay Report:

Page 23 /Mackay Report/

"We must distinguish between religion as a subject for study and religion as a manifestation of faith."

The application of this distinction is not as simple as it may seem. Whether or not religion is a manifestation of faith for an individual will, I think, make a significant difference to his study of religion. In the practice of education each of these cases would be different: a person with no religious experience studying any form of religion; a person with religious experience studying forms of religion other than his own; a person studying the form of religion to which he is committed. The report does not seem to have much place for either 'fides quaerens intellectum' or 'intellectus quaerens fidem'.³

¹Sidney Simon et. al., Values Clarification (New York: Hart, 1972); Sidney Simon and Polly de Sherbin, "Values Clarification: It Can Start Gently and Grow Deep," Phi Delta Kappan 56 (June 1975): 679-783; John Stewart, "Clarifying Values Clarification: A Critique," Phi Delta Kappan 56 (June 1975): 684-688; Howard Kirschenbaum, "Values Education: 1976 and Beyond" in The Values Theorists' Approach to Moral/Citizenship Education, Moral Citizenship Education Conference, Philadelphia, Pennsylvania, 4-6 June 1976 (Bethesda, Md.: ERIC Document Reproduction Service, ED 178 459, 1978), p. 1-32.

²Brian Crittenden, Form and Content in Moral Education: An Essay on Aspects of the Mackay Report (Toronto: The Ontario Institute for Studies in Education, 1972), p. 73.

³*Ibid.*, p. 75. fides quaerens intellectum, trans. faith searching for

Weeren, in a more recent article, raises some concerns about religion and the concept of "commitment". In answer to the question, "Should the schools teach commitment to religion?", he states:

Not teach commitment to religion, but teach religion in a context of commitment. Teaching commitment to religion implies taking responsibility for leading the antagonistic or undecided person to adopt religious convictions. Teaching religion in a context of commitment means that when religion is taught, the operative assumption of those involved is that it concerns what is of ultimate significance for man. That is what religion means, and for it to be taught in any other way is to denature it.

Allen, in an article on religion studies, values clarification and moral education summarizes three central assertions of the same position:

1. Social education dealing with values inevitably involves religious values.
2. Social education using public issues, values clarification or moral dilemmas confronts religious philosophical phenomena at the deepest level—"Who do I think I am? What am I trying to do? Why?"
3. Social education using public issues, values clarification or moral dilemmas ought to deepen the classroom approach sensitively to raise matters of students' commitments (as well as their decision and reasons) and to broaden the classroom approach sensitively to provide for studying the decision, reasons and commitment of others coming from diverse religious-philosophical traditions.²

This approach removes the distinction between teaching about religion and moral education but does not circle back to the teaching of religion. Alton points this out in making similar distinctions between religious instruction, religious information, moral education and religious education. He writes;

Religious education might be described as the encouragement of the development of ways of thought and feeling that will prepare students to enter with understanding and empathy into a variety of religious perspectives (not just those of great, or world religions; and including nonreligious and antire-

understanding; intellectus quaerens fidem, trans. understanding searching for faith.

¹ Donald Weeren, "Religious Education and Secular Education," McGill Journal of Education 14 (Spring 1979): 226.

² Rodney Allen, "Supplying the Missing Dimension," in Teaching About Religion in Public Schools, Nicholas Piediscalzi and William Collie, ed (Illinois: Argus, 1977), p. 246.

ligious perspectives) and enable them to make personally and socially relevant choices in matters of religious commitment....religious education in this sense is education of the whole person in order to make possible a personally relevant and appropriate decision in matters religious. It is founded on the assumption that more than information is required, and something quite other than narrow instruction.

Advocates of this position assume that there is a spiritual dimension to the human being which must not be ignored.

A wide variety of viewpoints on the function of religion and/or moral education in the public school system are available. According to one survey, members of Phi Delta Kappan are almost unanimous in thinking that an active program of moral education in the schools is desirable. However, they are widely divided as to what such a program should be.² A 1979 survey found that there was general support for some form of moral or religious instruction in the schools of Alberta.³ There are also those individuals who say that they reject any form of moral, citizenship or religious training in the public school. This viewpoint might be represented by the "back-to-basics" philosophy.

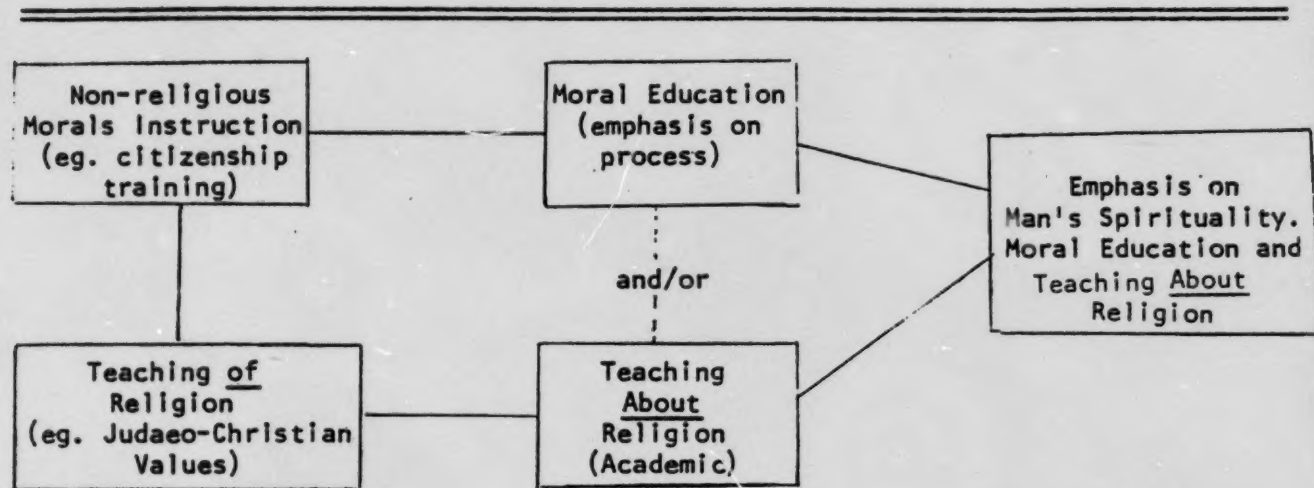
The categories used to classify various philosophical arguments, theoretical frameworks, opinions, or intuitive understandings are not as distinct as they appear on the surface. As with viewpoints on many subjects, a continuum exists. In this case several continuums exist. A summary of viewpoints on this subject is presented in Figure 1 in diagram form.

¹ Bruce Alton, "The Study of Religion in Ontario High Schools," The School Guidance Worker 34 (January 1979): 23.

² Kevin Ryan and Michal Thompson, "Moral Education's Muddled Mandate: Comments on a Survey of Phi Delta Kappans," Phi Delta Kappan 56 (June 1975): 663-666.

³ Harold Skoolrood, "Moral and Religious Education in Alberta Schools," Religious Studies and Moral Education Council Newsletter, Alberta Teachers' Association 6 (December 1979) 7, 8.

Fig. 1. Summary of literature on moral and/or religious education.



Note: Individuals objecting to any form of morals, values, citizenship or religious education are not represented in this diagram.

Summary

The purpose of this chapter has been to create an environment for a study of Bible literature in public elementary school libraries. The major features of this environment are:

1. The purpose of school libraries and materials selection principles
 - (a) user needs and interests, (b) a strong but broadly interpreted bond between educational program and library materials, and (c) the need for a wide diversity of materials representing various views resulting in a balanced collection.
2. The relationship between religion and education has been addressed in the U.S. Supreme Court. The Mackay Report in Ontario, while not a binding document, speaks to the issue. As a result, many educators have recognized the illegality in the United States, and the undesirability in Canada, of the teaching of religion in a sectarian sense. Some populist groups resent this viewpoint. Recent literature addressing their concerns in this area in any official way other than in U.S. Court Documents does not appear to be available.

3. Numerous courses, including some at the elementary level, relating religion to other aspects of an academic education have been developed. Few have been evaluated.

4. Rationales for the inclusion of these courses have been simultaneously developed. This rationale has been developed by various educators relating to the specific disciplines outlined in Figure 2.

Fig. 2. The Bible in the academic curriculum.

-
- I. Literature
 - 1. Bible as Literature
 - 2. Bible In Literature
 - 3. Bible and Literature
 - II. Social Studies
 - 1. Bible and the Western World
 - 2. Bible and World History
 - 3. Religion and Culture
 - III. Other Areas of the Humanities
 - 1. Bible and Media Communications
 - 2. Bible and Dance
 - 3. Bible and Drama
 - 4. Bible and Music
 - 5. Bible and Fine Arts
-

5. Religious and Moral Education is seen in a variety of ways and depending on the position taken, might work itself into the educational system through (a) non-religious morals instruction, (b) teaching of religion, (c) moral education with an emphasis on process, possibly in combination with (d) academic teaching about religion which does not focus on morals, (e) an emphasis on man's spirituality with a melding of moral education and teaching about religion, and (f) no moral or religious education. The majority of literature includes an emphasis on the need for some form of moral or religious education.

III. METHODOLOGY

In this study the following questions are examined:

1. Can a rationale for the inclusion of Bible literature in school libraries be drawn from an examination of writings related to the topic?
2. What specific materials in this field are recommended by professional selection aids?
3. Do school librarians believe Bible literature should be available to students through the school library?
4. Do school librarians believe they have an adequate collection of Bible literature?
5. Do school librarians believe enough books in this field are being published?
6. How do school librarians gain access to this material?
7. To what extent is Bible literature present in elementary public school libraries?

The methodology used to explore each of the above questions will be presented in the above order in this chapter.

Can a Rationale for the Inclusion of Bible Literature In School Libraries Be Drawn From An Examination of Writings Related to the Topic?

In order to locate related literature, five ERIC computer searches were completed using combinations of the following descriptors: Library Acquisition, Library Material Selection, Library Collections, Library Materials, School Libraries, Biblical Literature, Christianity, Judaism, Religion, Curriculum, Elementary

School Curriculum, English Curriculum, Secondary School Curriculum, Course Content, Academic Education, Elementary-Secondary Education, Learning Resources Centers, Resource Materials. The Canadian Periodical Index was searched under the headings Religion, Religion and Education, Religious Education, Church and Education. Various books and articles were located through professional recommendations, bibliographies and usual library sources. The literature obtained from these sources was presented in Chapter Two. This literature was then examined in order to see what applications could be made to the presence of Bible literature in elementary public school libraries. The literature was considered in the following categories: (a) purpose and selection principles of school libraries, (b) rationale for the inclusion of Bible literature in the academic curriculum, (c) relationship between religious and moral education. A rationale for the inclusion of Bible literature in school libraries was formulated.

What Specific Materials in This Field are Recommended
for Elementary School Libraries by Professional Selection Aids?

Several recognized and accepted selection aids were used to compile a book list of Bible literature deemed suitable for elementary public school libraries. Titles were checked against the 1979-1980 Books in Print and the 1980 Books in Print Supplement.¹ Annotations drawn from the selection aids are provided for most in print titles. The particular selection tools used in this study were chosen, ^{in part,} because of their comprehensiveness. The listing of titles by the Dewey Classification or by subject in these selection aids made the task of creating a list of recommended titles a feasible one. The selection tools used were published between the years 1965-1980. Recommendations made during these years should be reflected in the books held in current school libraries. The year, 1965, in par-

¹Books in Print: 1979-1980, Vol. 1-4 (New York: R. R. Bowker, 1979);
Books in Print Supplement: 1979-1980 (New York: R. R. Bowker, 1980).

ticular was chosen as it is the first year that The Elementary School Library Collection was published.¹ The information about each of the selection aids used in this study, provided in Appendix II, should establish the authority and suitability of these tools for the task intended. The list of recommended books is included as Appendix III.

The Survey

In order to provide information about the remaining research questions, a survey was conducted. Questions one to five of the questionnaire required factual answers. Questions six to eight required a yes/no/undecided answer and an open ended response. Question nine asked for suggestions. A sample of the questionnaire is included in Appendix IV. The validity of the questionnaire was established by submitting it to Professor Dave Jenkinson, whose speciality is children's literature and school library; and Gerald Brown, Chief librarian of the Winnipeg School Division No. 1. For matters of interest and convenience, the Winnipeg School Division, the largest urban school division in Manitoba was chosen for analysis. Permission to conduct the survey was obtained from the School Board of Winnipeg School Division No. 1 and from the Winnipeg Teachers' Society. Letters of permission are included in Appendix V.

In May, 1980, the questionnaire was sent to all fifty-nine elementary schools in the Winnipeg School Division No. 1, by the Teachers' Library and Resource Center. The questionnaires were sent from within the school system in an attempt to insure a greater response, to encourage greater accuracy on the part of the respondents and to alleviate any unwarranted suspicions. An initial low return rate prompted follow-up mailings to non-responding schools in June, 1980 and October 1980. When the

¹The Elementary School Library Collection: A Guide to Books and Other Media, 1st ed. (New Jersey: BroDart, 1965).

questionnaires were completed and returned, the required statistics were calculated by computer using the Statistical Package for the Social Sciences (SPSS).¹

To assess the responses to questions six to eight of the questionnaire, histograms of Yes/No/Undecided responses and compilations of the open ended responses were produced. The histogram includes actual numbers of librarians giving each response and percentages of librarians giving each response. A frequency distribution was constructed to illustrate ways in which librarians gain access the material under consideration. This analysis provides information in response to the following research questions:

3. Do school librarians believe Bible literature should be available to students through the school library?

4. Do school librarians believe they have an adequate collection of Bible literature?

5. Do school librarians believe enough books in this field are being published?

6. How do librarians gain access to this material?

A list of general comments and a list of books suggested by librarians was compiled. This list of suggestions was compared to the list of recommended books compiled from the selection tools.

To what extent is Bible literature present
in Elementary Public School Libraries?

The most complex research question involved an analysis of the existing state of Bible literature in the Winnipeg School Division No. 1 school libraries.

¹ Norman N. Sie, et. al., SPSS: Statistical Package for the Social Sciences, 2nd ed., (Toronto: McGraw-Hill, 1970).

Collection analysis is a process that compares a library's holdings in a subject area, to an ideal or imaginary collection. The usual purpose of this comparison is to determine the strong and weak points of the holdings in that subject area so that the strengths might be maintained and the weaknesses fortified, through appropriate book selection. Yet the ramifications of this process are such that collection analysis is a good deal less than an exact science. The fundamental problems of quantitative vs. qualitative measures and of the unavoidable presence of a large subjective element in any analysis of this nature, clearly indicate the need for a systematic procedure. Collection analysis has received considerable attention from librarians and a variety of techniques for evaluating collections have been developed; techniques which have sought to minimize the otherwise large subjective dimension inherent in the evaluation of the contents of books by individuals.

Hirsch, Ferguson, Bonn, Bonk and Magrill, and Gardner¹ all suggest at least four methods of collection analysis. Other methods are also suggested. Some require computerized lists of holdings; others relate specifically to a university or public library. The four methods described in the present study represent the most common methods and involve checking the shelves directly; using circulation figures; using bibliographic checklists; and quantifying holdings. The method of checking the shelves directly is a highly subjective method. The reliability^{of the method} is entirely dependent on the reliability of the impressions of the expert examining

¹Rudolph Hirsch, "Evaluation of Book Collection," quoted in Catharine Yancheff, Criteria for Collection Analysis in the Academic Library (Bethesda, Md.: ERIC Document Reproduction Services, ED 168 496, 1978); Chris Ferguson, Evaluation of the Religion Collection: John Davis Williams Library (Bethesda, Md.: ERIC Document Reproduction Service, ED 148 536, 1979); George Bonn, "Evaluation of the Collection," Library Trends 22 (January 1974): 265-297; Wallace Bonk and Rose Mary Magrill, Building Library Collections, 5th ed., Vol. 1 and 2 (London: Scarecrow Press, 1979); Gardner, p. 233-243.

the shelves. As fifty-nine school libraries are involved in this analysis, the method of direct examination of bookshelves was deemed unsuitable due to the amount of time required and the probable lack of personnel to conduct the analysis.

In the second method, proportionate circulation statistics by subject class compiled over a period of time can provide valuable information.¹ This method assumes that material of potential interest and value is present in the existing collection in the particular subject area. For the purposes of this study the circulation method is inappropriate since it has not been established whether or not school libraries have "valuable" Bible literature collections. Further circulation figures are not readily available.

Thirdly, checklists or professionally compiled bibliographies may be used as an "ideal" collection against which the existing library might be measured. The advantage of this method is that it provides qualitative but objective information. The limitations of this methodology involve inflexibility and lack of allowance for other equally suitable titles. A variation of this method was used to provide qualitative data about the state of the Bible literature collections of Winnipeg School Division No. 1 elementary school libraries. Of the list of books compiled from selection aids and presented in Appendix III, sixty-one books were recommended by two or more selection tools. Each of the sixty-one books was checked in the union card catalogue at the Teachers' Library and Resource Center to see how many elementary schools owned copies of these books. This information is provided, for each recommended title, in Appendix III. The mean number of recommended books per school was calculated and a table was prepared to illustrate

¹Bonn, p. 267.

the degree to which the recommended books are present in the Winnipeg School Division No. 1 elementary school libraries.

Finally, quantitative methods may be used to analyze a collection. The main advantages of this method is that statistics are easily available, easily understood, and easy to compare. The main disadvantage is that statistics cannot measure quality. In the present study, the remainder of the data from the survey questionnaire (questions #1-#5) was analyzed using the computer to provide quantitative data. Responses to the questionnaires were examined in order to:

1. Calculate the mean, standard deviation, range, minimum and maximum using the number of: (a) Bible literature books including duplicates, (b) Bible literature titles excluding duplicates, (c) versions of the Bible. Data has been grouped and histograms created in order to illustrate the findings. Schools were assigned numbers and information for each school was charted in order to show the variation from school to school.

2. Calculate the same measures using Bible literature books as a percentage of the total number of circulating volumes in each school library.

3. Calculate a Pearson Product moment correlation between the total number of circulating volumes in each school and the number of Bible literature books.

Mean percentages, mean number of Bible literature books, and mean number of Bible literature titles were compared to the actual numbers and percentage figures found in various bibliographic checklists. Table 1 gives percentages and actual numbers of books listed in each of the checklists. A "one sample t-test"¹ was used to establish significance of the difference between the figures for each checklist source and the Winnipeg School Division No. 1 means. This calculation was done manually.

¹As suggested by JoAnne Rogan, professor in educational statistics at the Faculty of Education, University of Manitoba.

TABLE 1.—A quantitative summary: children's books and Bible literature in various bibliographic checklists.

Title	No. of Circulating Books	No. of Bible Literature Titles	Bible Literature as a % of Collection
<u>Basic Booklist for Canadian Schools</u> (1968)	1019 ^a	7	.69%
<u>Children's Catalogue</u> (1976)	5053 ^b	36	.71%
<u>Best Books for Children</u> (1978)	7000	40	.47%
<u>The Elementary School Library Collection</u> (1979)	7596	35	.44%

NOTES: ^aReference books and teachers' professional books were subtracted from the total figure of 1067.

^bAn approximation of reference books and teachers' professional books was subtracted from the total figure of 5415. The approximation was based on the percentage of reference and professional books in the 1976 edition of The Elementary School Library Collection which was published in the same year as the most recent Children's Catalogue

In choosing both a qualitative and a quantitative method of analysis, it is hoped that an adequate picture of the state of Bible literature in the elementary public school libraries of the Winnipeg School Division No. 1, can be obtained.

Summary

The methodology for this study is multifaceted. A historical-philosophical approach was used to see if a rationale for the inclusion of Bible literature in elementary public school libraries could be developed. A reliance on the authority of selection tools was used to compile an annotated booklist of recommended Bible literature. A survey method was used to provide information about librarians' beliefs in terms of adequacy of their collections of Bible literature, availability of appropriate materials and suitability of the presence of Bible literature in the elementary public school library. Compilation of responses to open ended questions provided for respondent input that "didn't fit" the questions on the questionnaire and also for a list of book suggestions. Finally, both a quantitative method and a qualitative method were used to analyze the Bible literature collections in the elementary school libraries of the Winnipeg School Division No. 1.

IV. RESULTS

The results of this study will be presented in response to each of the research questions posed.

Question 1. Can a rationale for the inclusion of Bible Literature in School Libraries be Drawn From An Examination of Writings Related to the Topic?

On examining the literature, one can only reply to this question with a definitive yes. In formulating the rationale, reference will be made to (a) the purpose and selection principles of school libraries, (b) the rationale for the inclusion of Bible literature in the academic curriculum, (c) the relationship between religious and moral education.

The Purpose and Selection Principles of School Libraries

According to the literature reviewed in Chapter Two, the purpose and selection principles of school libraries generally include an emphasis on user needs and interests. Although research has not been conducted on student interest in Bible literature in school libraries, general reaction to Bible literature courses was positive,¹ and in fact, students registered in such courses on the basis of interest.² Gardner, in a recent book on library collections, claims that the interests and needs of a large number of readers will be ignored if librarians do not acquaint themselves with the materials published by religious publishing

¹Anderson, p. 293; Gage, p. 32-29.

²Gage, p. 32-39.

houses.¹ It is reasonable to assume that students may be interested in this section of the library if an appealing collection exists.

Secondly, an emphasis is usually placed on a strong but broadly interpreted bond between educational program and library materials. Certainly, according to library selection principles, materials need to be present in school libraries to support Bible literature or religion courses if these exist, and to enrich various areas of the humanities curriculum which refer to the influence of the Bible and religion. As Judge Brennan pointed out, "Whether or not the Bible is involved, it would be impossible to teach meaningfully many subjects in the social sciences or humanities without some mention of religion."²

Thirdly, the need for a balanced collection containing a wide diversity of materials representing various views is stressed. On the basis of the principle of diversity in a school library, one could argue not only for the inclusion of non-sectarian Bible literature, but also, at times, for particular reasons, for the inclusion of devotional literature and strongly biased materials as long as a balanced collection is maintained. The selection policy of the school board under consideration certainly endorses the presence of Bible literature when it places the following responsibility squarely on the shoulders of the school library/media professional staff: "to provide materials representative of the many religious, political, ethnic and cultural groups and their contributions to our national heritage and the world community" (*Italics mine*).³

¹ Gardner, p. 53-55.

² Abington School District v. Schempp, 374 U.S. 300 (1963), cited by Smith and Boding, p. 2.

³ Winnipeg School Division No. 1, "Selection of Learning Resources," p. 3.

The Rationale for the Inclusion of Bible Literature in the Academic Curriculum

The review of the literature in chapter two demonstrates that a knowledge of Biblical literature is certainly part of a well rounded academic education. The same arguments used to support a study of the ^{Bible in the} academic curriculum can be used to argue for the presence of Bible literature in the school library. The rationale for the inclusion of Bible literature in the academic curriculum is applicable to the school library situation. Bible literature must be present in the curriculum and the school library because:

1. It is quality literature in its own right.
2. The incidents, characters, parables, poetry, proverbs and imagery of the Bible are a source of allusion in other literature, past and present.
3. It contains themes with relevancy for today's world which can be compared with themes in other great literature.
4. It has had a strong impact on the western world.
5. It has shaped and influenced world history. Knowledge of the Bible is essential to a full understanding of the intellectual, philosophical, religious and social foundations of ancient and current developments in the world.
6. It has impacted the everyday life of numerous cultures.
7. It has inspired many great works of music, art and literature.
8. It has found expression in dance, drama and media communications.

An examination of the selection policy of the Winnipeg School Division No. 1 in the light of this strong rationale demonstrates that quality books based on the Bible meet selection criteria and will certainly assist professional staff in meeting their responsibilities as outlined in the policy.¹

¹ Ibid. See Appendix I for excerpts from this policy.

Religious and Moral Education

As illustrated earlier, opinions on religious and moral education abound! Common to most of the viewpoints is a concern with the development of some form of value system, defined personally or based on some religious or non-religious model. In spite of varying opinions in the literature, it appears that educators definitely see themselves involved in the development of morals, if not overtly, then indirectly.¹ Just as certainly, individuals and groups interested in children wish to see a coming to terms with self, the world, and one's function in it. In whatever way this statement is interpreted, whatever theory is used to explain the process, and whatever methodology of assisting children is advocated, a pervading theme in the literature appears to be the development of individuals who are at ease with themselves, who are curious about the world, who are able to function in it and who may make a contribution to it. To this process in education the Bible may make a contribution, regardless of specific viewpoints on the theory or methodology of moral or religious education. Huck, in her book on children's literature in the elementary school, states:

Whatever our religious persuasion or non-persuasion, children should not be denied their right to knowledge of the traditional literature of the Bible the Bible is a written record of man's continuing search to understand himself and his relationships with others and his creator.²

From a consideration of the literature, it appears that the purpose and selection principles of school libraries, the academic needs of students and aspects of religious and moral education all point to the necessity of including Bible literature in the school library.

¹See for example Ryan and Thompson, p. 663-666.

²Charlotte Huck, Children's Literature in the Elementary School (New York: Holt, Rinehart and Winston, 1976), p. 228.

Question 2. What Specific Materials in this Field Are
Recommended by Professional Selection Aids?

A list of one hundred fifteen books was compiled from the selection aids and titles are included in Appendix III. Information about the selection aids is provided in Appendix II. Sixty-one books are recommended by at least two selection aids. Forty-nine books from the list are in either Books in Print: 1979-1980 or the Books in Print Supplement: 1979-1980. Annotations for these forty-nine books are provided in Appendix III.

Questions 3-6. The Survey

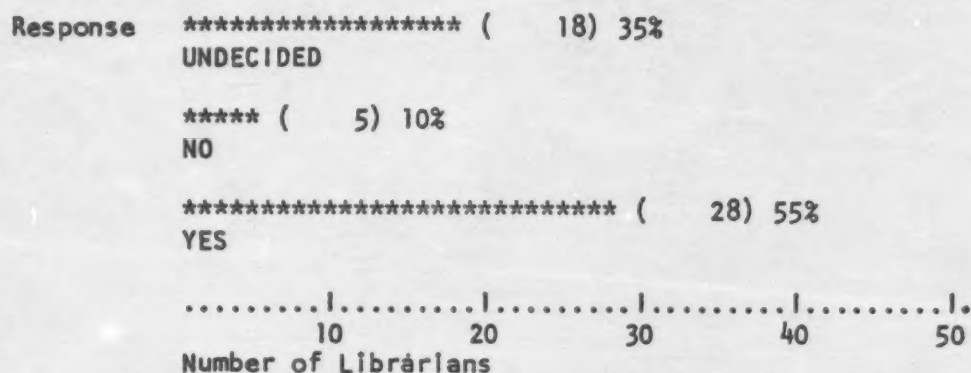
An excellent return rate of fifty-one (86.4%) completed questionnaires out of fifty-nine possible returns was achieved. Seven librarians returned incomplete questionnaires, stating that they did not wish to participate while one librarian did not return the questionnaire at all. Although the results should not be generalized to other school divisions, a comprehensive and valid representation of the Bible literature collections in elementary libraries and the beliefs regarding these books, of school librarians in the Winnipeg School Division No. 1 can be presented.

3. Do School Librarians Believe Bible Literature
Should be Available to Students Through the
School Library?

The majority of librarians believe Bible literature should be available to students through the school library, illustrated in Figure 3 below.

Those librarians who answered "Yes" gave such reasons as the need for a balanced collection and a wide range of information, the literary value, the interest of students, the demand from students and teachers, the historical and cultural significance and the need for moral education. Those librarians who answered "No" felt that religious education does not belong in the schools; that

Fig. 3. Librarian response to the question: "Do you Believe a good selection of books based on the Bible should be available to students through the school library?"

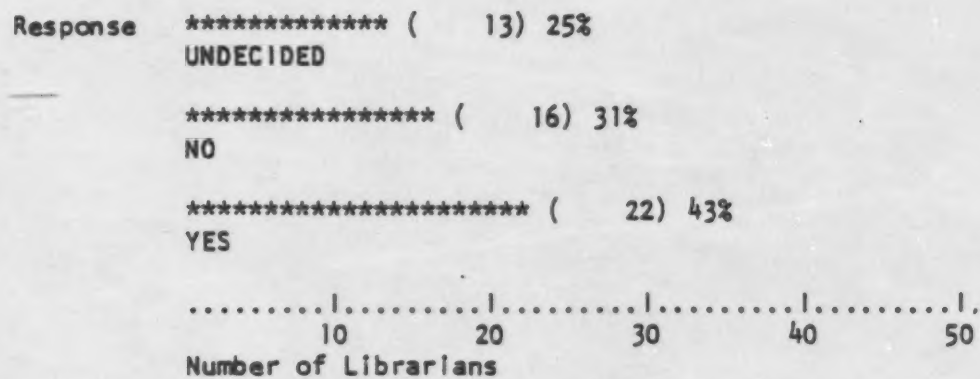


students were not interested in these books and that these materials were only needed if courses of Bible studies were part of the curriculum. A complete listing of comments is given in Appendix VI. An analysis of the relationship between the size of Bible literature collection and attitudes of librarians was not advisable since many librarians had been in their schools under three years. This period may not be long enough to noticeably influence the collection in this area.

4. Do Librarians Believe They Have an Adequate Collection of Bible Literature?

Whereas fifty-five percent of librarians believed that Bible literature should be available in school libraries, only forty-three percent of librarians felt that their collection was adequate while twenty-five percent of librarians felt that their collection was definitely inadequate.

Fig. 4. Librarian response to the question: "Do you believe you have an adequate selection of books based on Bible stories?"

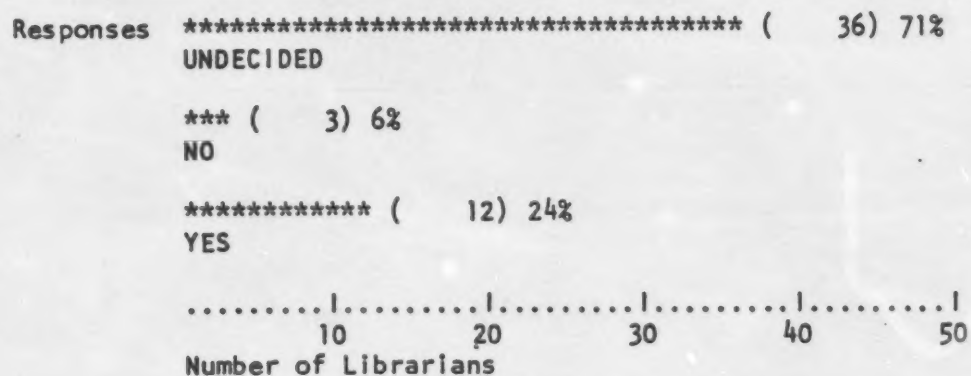


Those librarians who felt that their collection was inadequate cited such reasons as lack of availability, the bias found in some religious books and needs in other areas of the library. Specific comments can be found in Appendix VI.

5. Do School Librarians Believe Enough Books in This Field are Being Published?

A definite uncertainty can be seen in the responses of librarians as illustrated in Figure 5.

Fig. 5. Librarian responses to the question: "Do you feel enough books in this field are being published?"



Those who were undecided felt that they had no way of knowing or that they had no need to investigate the area. Specific comments are reproduced in Appendix VI.

6. How do School Librarians Gain Access To This Material?

Actual comments are presented in Appendix VI. Figure 6 presents these responses in various categories. It is surprising to find publishers' catalogues so high on the list while bibliographic checklists are virtually absent. The second most frequently mentioned source is bookstores, indicating that while librarians frequently rely on non-evaluative sources (publisher's catalogues and representatives), they also rely heavily on their own personal judgement (bookstores, libraries, displays). The Winnipeg School Division No. 1 selection tool is not identified. The only evaluative selection tools used appear to be reviews.

Fig. 6. Librarian response to the question: "In what ways do you have access to this material?"

RESPONSE	NUMBER OF LIBRARIANS WHO GAVE SPECIFIED RESPONSE	
No response	x x x x x x x x x x x x x x x x x x x	39.2%
Publisher's Catalogues	x x x x x x x x x x x x x	25.4%
Bookstores	x x x x x x x x x x x x	23.5%
Book Displays	x x x x x x x x x	17.6%
Reviews	x x x x x x	11.8%
Publisher's Representatives	x x x x	7.8%
No way of Knowing	x x x x	7.8%
Usual Sources	x x x x	7.8%
Public Libraries	x x x	5.8%
Church Libraries	x x	3.9%
Book Suppliers	x	2.0%
Book Clubs	x	2.0%
<u>Books In Print</u>	x	2.0%
Subject Index	x	2.0%

Open Ended Responses

Twenty three book suggestions were made by nine (17.6%) librarians. Forty-two librarians (82.5%) did not supply any suggestions. Ten books suggested by librarians appear on the one hundred fifteen title list of recommended books listed in the selection aids. Both the librarians' book suggestions and general comments are included in Appendix VI.

Question 7. To What Extent is Bible Literature
Present in Elementary School Libraries?

Both quantitative data (from the survey) and qualitative data (using the bibliographic checklists) will be presented in assessing the Bible literature collections in the Winnipeg School Division No. 1.

Quantitative Analysis

TABLE 2.—Quantitative Summary of the presence of Bible literature in the school libraries of the Winnipeg School Division No. 1.

	MEAN	STANDARD DEVIATION	MINIMUM	MAXIMUM	RANGE
Bible lit. books ^a	34.1	16.8	2	72	70
Bible lit. titles ^b	28.5	13.2	2	61	59
Versions of Bible ^b	1	.6	0	2	2
% of Collection ^c	0.51%	.27	.05%	1.42%	1.37%

NOTE: ^aIncluding duplicates.

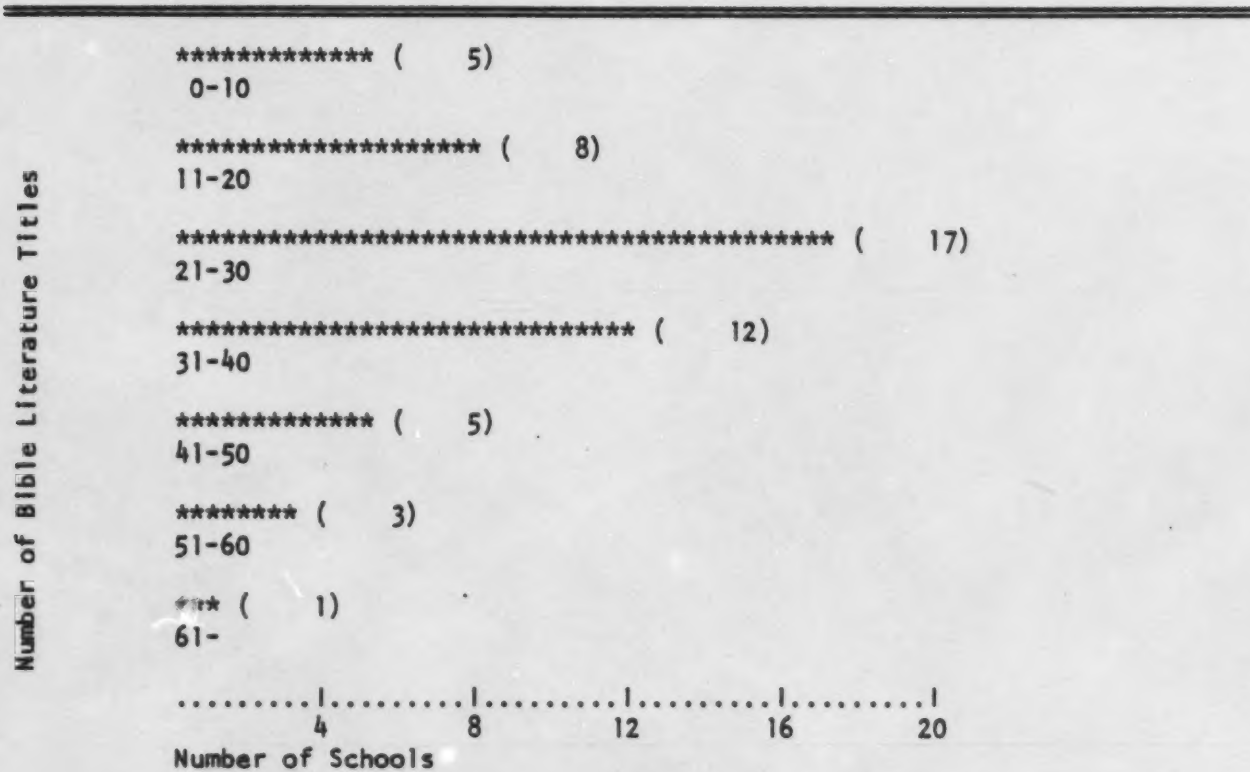
^bExcluding duplicates.

^cBible literature books as a percentage of the total circulating collection.

The considerable range from school to school indicates that some individual school libraries have very weak collections in this area while other school libraries have stronger quantitative collections.

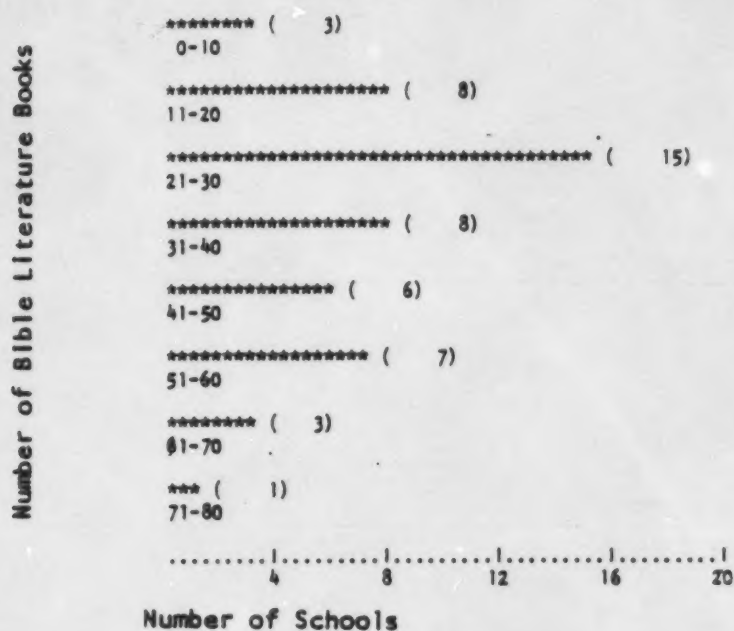
In figures seven to nine, data is grouped to show the number of schools in each category.

Fig. 7. Number of Schools holding various quantities of Bible literature titles.



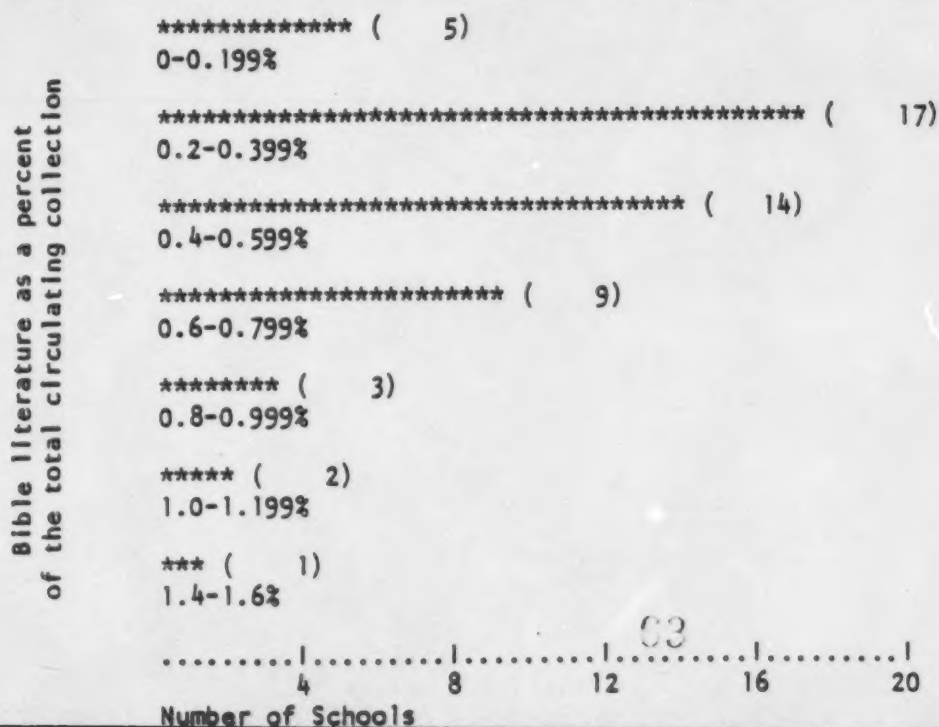
NOTE: This figure excludes duplicates.

Fig. 8. Number of schools holding various quantities of Bible literature books.



NOTE: These figures include duplicates.

Fig. 9. Number of Schools holding various ratios of Bible Literature as a percentage of the total circulating collection.



The means listed in Table 2 were compared to the quantiles suggested in various checklists. A two-tailed one sample t-test using the following formula $t = \frac{\bar{x} - u}{s/\sqrt{N}}$ and N-1 degrees of freedom was completed manually.¹ A critical value of

|t| 2.01 reports a significant difference at the .05 level. The results of this comparison are provided in Table 3.

The results indicate that the school libraries in Winnipeg School Division No. 1 taken as a whole, and those individual school libraries owning more than thirty-four Bible literature titles have collections which approximately equal, quantitatively the collections in the Children's Catalogue and The Elementary School Library Collection. Best Books For Children lists significantly more titles than the average holdings in school libraries. If duplicates are removed from the holdings of individual school libraries, this positive association disappears. Since the checklists contain no duplicates, questions may be raised as to whether the libraries own an adequate variety of materials. In considering Bible literature as a percentage of total circulating collections, percentages found in library collections appear to equal percentages found in the two most recent checklists. Children's Catalogue places more emphasis on Bible Literature. This can be seen in Bible literature = .71% of total collection in Children's Catalogue; significantly higher than Bible literature = .51% of total collection in the average school library. These percentages are based on totals including duplicates. If duplicates were removed, the picture would be more bleak. The exact number of Bible literature books found in individual school libraries is presented in Figure 10. One

¹ Basic Booklist for Canadian Schools is included in the comparison for interest only. The checklist was published too long ago to contain current relevance for this type of comparison.

TABLE 3.—Quantitative comparison of mean Bible literature holdings in school libraries with suggested quantity of holdings in Bibliographic checklists.

	Number of Circulating Books	Number of Bible Lit. Titles	t value using mean incl. dups.	t value using mean excl. dups.	Bible lit. as a % of a collection	t value
Winnipeg School Libraries:						
Mean	6827.7	34.1 ^a 28.5 ^b			.51% ^a	
Standard Deviation	2073	16.8 ^a 13.2 ^b			.27	
<u>Basic Booklist for Canadian Schools</u> (1968)	1019	7	(11.3)	(11.3)	.69%	(-4.73)
<u>Children's Catalogue</u> ^c (1976)	5053	36	-.79	(-3.9)	.71%	(-5)
<u>Best Books for Children</u> (1978)	7000	40	(-2.5)	(-6.1)	.57%	-1.58
<u>The Elementary School Library Collection</u> (1979)	7596	35	-.4	(-3.4)	.44%	1.84

NOTES: $|t| > 2.01$ required for significance at .05 level using a two tailed one sample t test. Significant differences are circled.

^aIncludes duplicates.

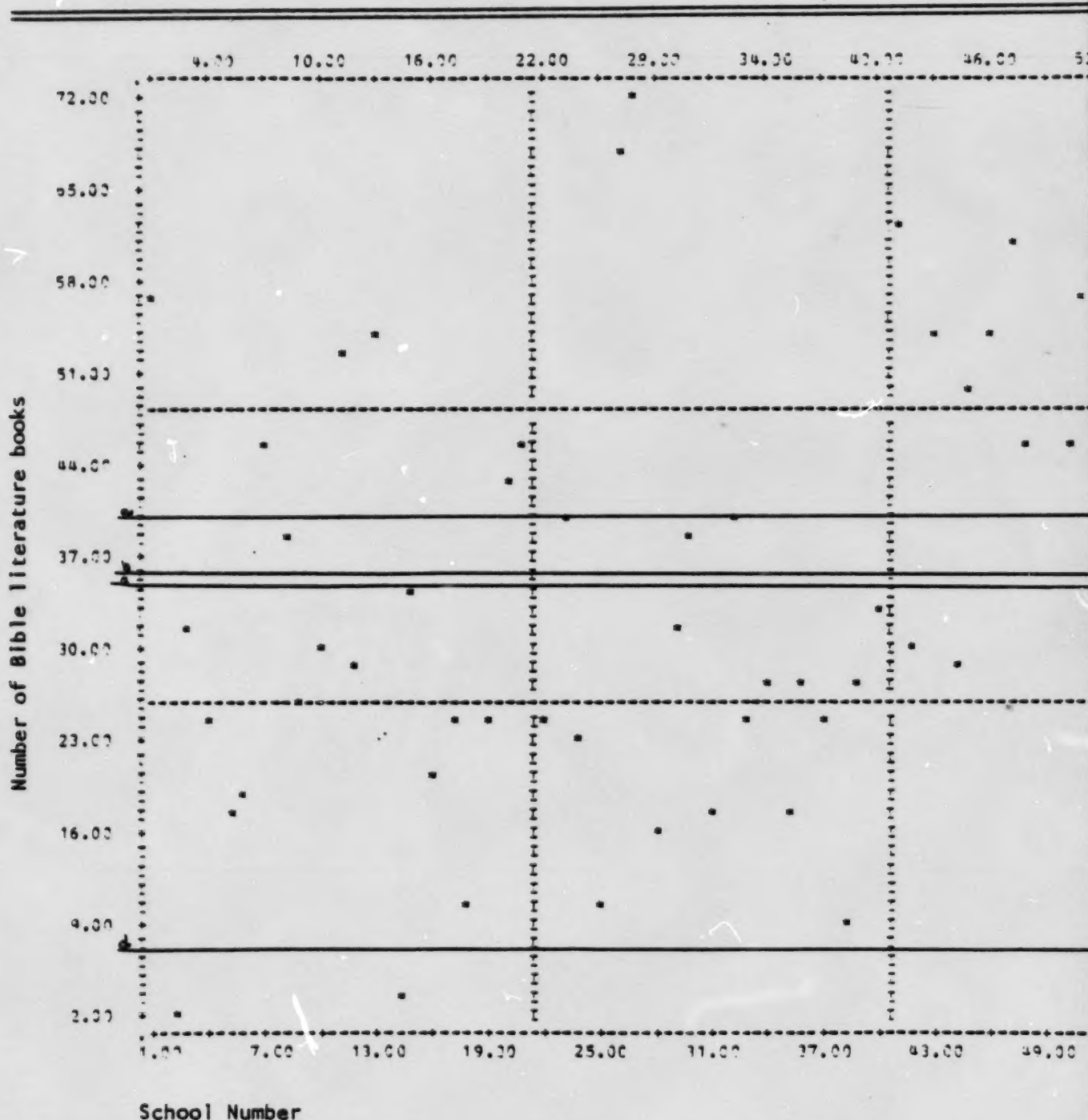
^bExcludes duplicates.

^cSee notes for Table 1. One wonders what the percentage of Bible Literature will be in the upcoming Children's Catalogue.

must note that the mean values speak for the division as a whole. Many individual libraries exceed expectations while others do not measure up to the standards set in bibliographic checklists. As can be seen in Figure 10, thirty or more schools have less than the number of Bible literature books suggested in the three most recent checklists while only twenty-one schools have more Bible literature titles than even the lowest suggested number in the three checklists. When looking at Bible literature books as a percentage of the total collection, the same trend emerges as illustrated in Figure 9. While the division as a whole fares reasonably well quantitatively in comparison to the checklists, the range from school to school is great. While some schools need only to maintain strengths, others need to reduce weaknesses.

Although a strong correlation might be expected between the number of circulating books and the number of Bible literature books, in fact, a Pearson Product Moment Correlation of only .39 was found between the number of circulating books and the number of Bible literature books. Although this slightly positive correlation is significant at the 0.002 level (one-tailed), it only indicates a 15 percent degree of association and therefore is not practically significant. Figure 11 illustrates the slightly positive association. This low degree of association is also illustrated in Figure 10 which presents school libraries in order of increasing size of collection.

Fig. 10. Number of Bible literature books (including duplicates) in individual school libraries.



NOTES: Schools were assigned numbers in order of increasing size of ^{circulating} collection. Note the lack of association between size of collection and number of Bible literature titles. Each star represents one school.

- ^a(40) Suggested books in Best Books for Children.
- ^b(36) Suggested books in Children's Catalogue.
- ^c(35) Suggested books in The Elementary School Library Collection.
- ^d(7) Suggested books in Basic Booklist for Canadian Schools.

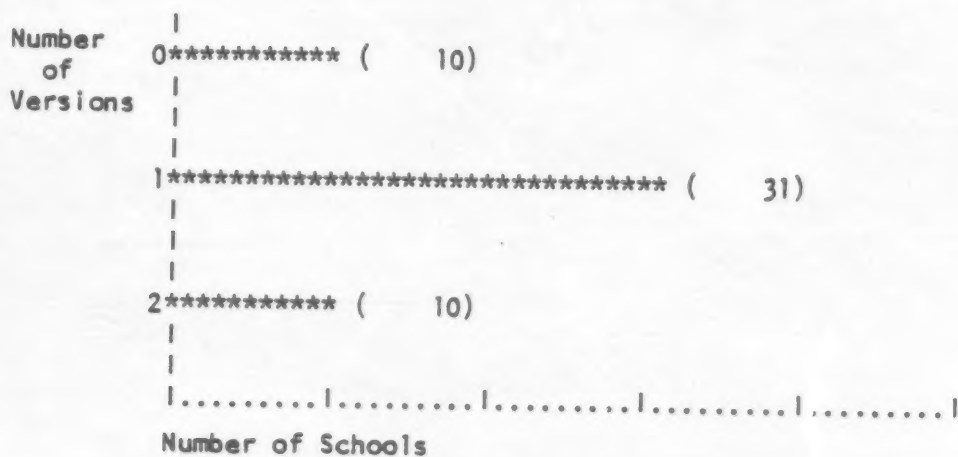
Number of Books in Total Circulating Collection

NOTE: Each star represents one school.

The final quantitative data concerns versions of the Bible, and is reported in Figure 12.

Seventeen librarians demonstrated a confusion between Bible story books and versions of the Bible by listing Bible story books in response to a question about versions of the Bible. Bible story books have not been included in Figure 12. Four librarians listed a distribution agency (Gideon), rather than a version. This confusion may have invalidated the results of this part of the survey. Figure 13 provides information about which versions are most frequently present in school libraries.

Fig. 12. Number of schools holding zero, one, or two versions of the Bible.



NOTE; Duplicates are not included.

Fig. 13. Versions of the Bible in School Libraries.

Version	Number of school libraries which have at least one copy
Kings James Version	31
Unspecified Version	8
Good News for Modern Man	3
Revised Standard Version	3
New English Bible	2
New American Standard	1

NOTE: 10 schools did not have a version of the Bible in their library collection. Only translations or direct paraphrases have been included. Bible story books listed by some librarians have been omitted. Apparently no schools have purchased the most recent translation, The New International Bible which comes in adult and children's edition.

Qualitative Analysis

To examine specific books in the school system, a list of recommended books was compiled and is reproduced in Appendix III. Of the one hundred and fifteen titles, sixty-one are recommended by two or more sources. A check of these titles against the union card catalogue of the Winnipeg School Division No. 1, revealed that fifteen (25%) of the sixty-one titles could not be found in any of the fifty-nine elementary school libraries in the division.¹ Only two books were found in over half of the libraries: Aichinger's The Shepherd (#1, 1966) and Doane's A Small Child's Bible (#30, 1946).² Caldecott medal winners, Animals of the Bible (#3) and Noah's Ark (#94) were found in only six and twenty school libraries, respectively. Spier's Noah's Ark was also a Selectors Choice in The Elementary School Library Collection.

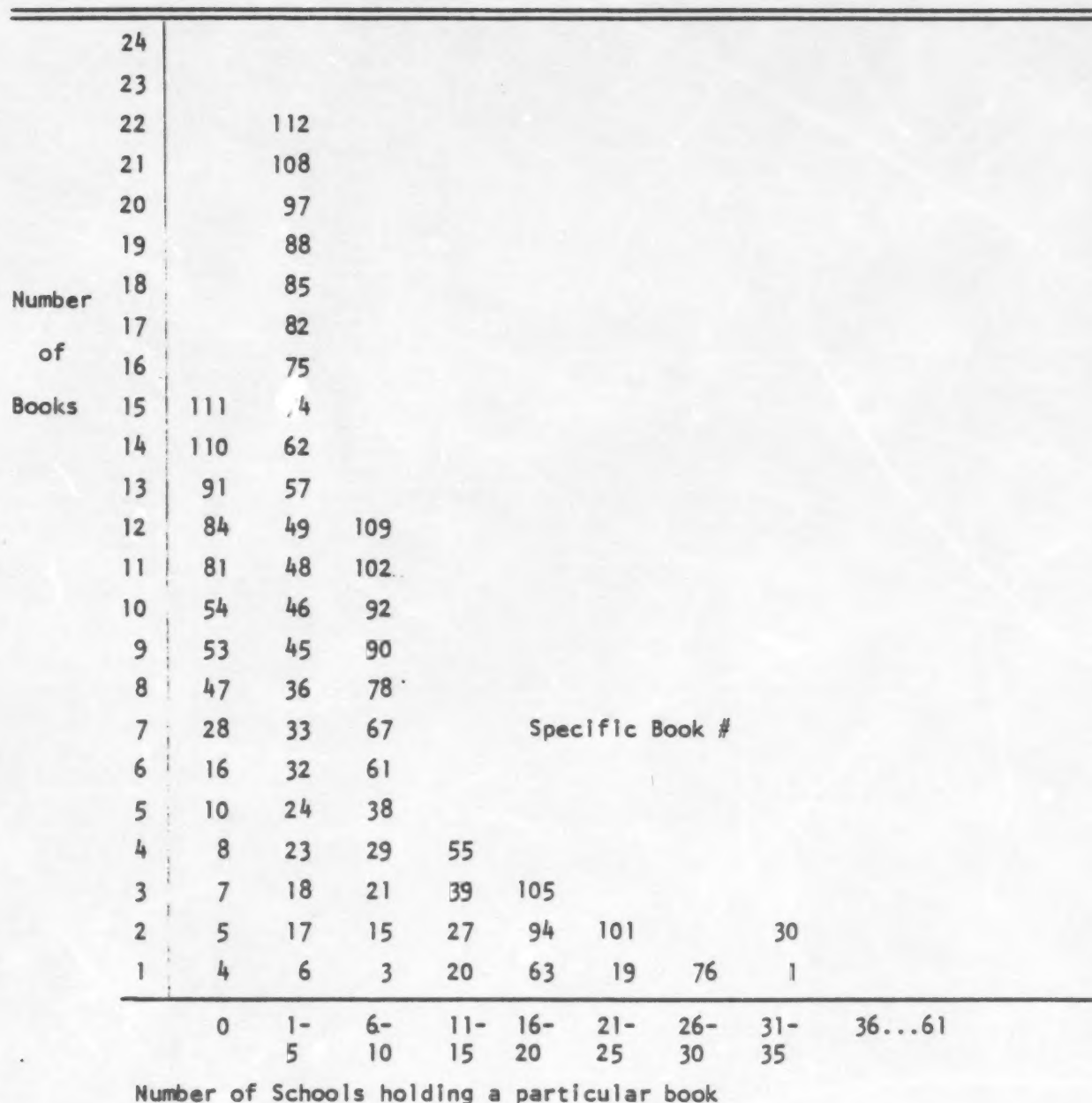
The number of schools holding each book is given in Appendix III. Figure 14 illustrates the number of schools in which specific books were present. Forty-six (75%) of the recommended books could be found in at least one of the fifty-nine school libraries. A total of 382 books including duplicates, included on the recommended list of sixty-one titles, were found in the division's elementary schools. This is a mean of only 6.47 books per school. An examination of publication dates revealed no trends of any type.

The findings raise many questions about the quality of the collections in the school libraries. Why are the Caldecott medal winners absent from so many

¹All fifty-nine elementary schools are included in this part of the study.

²Numbers (#) refer to book numbers in the recommended list.

Fig. 14. Histogram showing how many schools hold specific books from the recommended list of books in Appendix III.



NOTE: Each number inside the chart refers to a specific book from the recommended list of books found in Appendix III.

schools? An average of 6.4 books out of a possible sixty-one very highly recommended books seems very low. One wonders if this is a direct result of the strong reliance on non-evaluative selection tools such as publishers' catalogues, as indicated in Figure 6, rather than on more evaluative selection tools.

Summary

A rationale for the inclusion of Bible literature in school libraries can be drawn from examination of the literature related to the topic. This rationale centers on the purpose of school libraries and selection principles governing the materials which go into these libraries, the academic needs of students and the relationship between religious and moral education.

One-hundred fifteen titles are recommended by various selection aids during the period 1965-1980.

School librarians in the Winnipeg School Division No. 1 generally favor the inclusion of Bible literature in their collection.

Less than half of these school librarians believe their collections are adequate in this area.

There is some uncertainty as to whether sufficient numbers of suitable books are being published in this field.

Publishers' catalogues were mentioned most frequently as selection tools used for finding materials in this field. Twelve other access sources were mentioned, most of them non-evaluative.

A quantitative analysis revealed that the number of Bible literature books in the Winnipeg School Division No. 1 elementary school libraries, when viewed as a unit, appear to equal quantities of Bible literature in two recently published well recognized bibliographic checklists. One recently published checklist suggests significantly more

titles. When duplicates are removed the quantitative equality disappears. The holdings are then significantly lower than the number of recommended titles in each of the three bibliographic checklists. This raises concerns about the variety of selection. Apparently more titles and less duplicates are needed in the collection. There is a considerable range in the quantity of this material in individual schools, with some individual schools holding highly inadequate collections of Bible literature while other schools hold substantially more Bible literature.

The qualitative data raises strong concerns about the quality of the collection. The average number of highly recommended books was only 6.4 books per school out of a possible sixty-one highly recommended books. Fifteen of the highly recommended books could not be found in any school library. Caldecott winner Noah's Ark by Peter Spier was present in less than half of the schools. The quality of the Bible literature collections in the Winnipeg School Division No. 1 appears to be very weak.

SUMMARY, RECOMMENDATIONS AND CONCLUSION

Summary

The purpose of this study was to examine the place of Bible literature in the school library collection, in both a practical and philosophical way. A search of the literature revealed that nothing has been written directly on the topic. Several areas of related literature were explored.

The results of the study yielded "answers" to each of the seven questions. Questions three through seven refer directly to the Winnipeg School Division No. 1 and a survey/questionnaire methodology was used to provide data. The following questions were posed:

1. Can a rationale for the inclusion of Bible literature in school libraries be drawn from an examination of writing related to the topic? A rationale was formulated drawing from writings on: (a) the purpose of school libraries and materials selection principles, (b) the inclusion of Bible literature in the academic curriculum and (c) religious and moral education.

2. What specific materials in this field are recommended by professional selection aids? A list of one hundred fifteen recommended titles was compiled, checked in Books in Print: 1979-1980 and the Supplement. The list is partially annotated.

3. Do school librarians favor the inclusion of Bible literature in school libraries? The majority of school librarians favored the inclusion of Bible literature in school libraries.

4. Do school librarians believe they have adequate collections of Bible literature? Opinions varied between 25 percent, undecided; 31 percent, No and

43 percent, Yes.

5. Do school librarians believe enough books in this field are being published? Seventy one percent of librarians were undecided. This indicates considerable uncertainty.

6. How do school librarians gain access to this material? Publishers' catalogues were the most frequently mentioned selection tool. Twelve other mainly non-evaluative methods of access were reported.

7. To what extent is Bible literature present in school libraries? Both a quantitative and a qualitative approach were used. While the school division as a whole appears to have an adequate quantity of Bible literature in comparison with bibliographic checklists, strong concerns are raised about the variety of the materials in the division as a whole and about the adequacy of collections in some individual schools. The qualitative analysis revealed a weakness in the quality of the Bible literature holdings in school libraries of the Winnipeg School Division No. 1.

Recommendations

In the light of the results of this study, the following recommendations are made.

1. With a rationale clearly formulated for the inclusion of Bible literature in school libraries, educators must insure that adequate materials are available to students. Librarians are encouraged to examine their collections both quantitatively and qualitatively.

2. The results reveal that librarians may be relying heavily on non-evaluative selection tools rather than on evaluative ones. This reliance on publishers' catalogues is supported by the research findings of a Manitoba study on the use of selection tools in school libraries. In the study, the most frequently used selection tool cited by school librarians was the publishers'

catalogue.¹ Although school librarians are trained professional educators, they cannot hope to read everything that enters their collection. They are encouraged to make use of evaluative selection tools such as journal reviews, bibliographic checklists and professional publications rather than relying heavily on publishers' catalogues.

3. Collection analysis is a time consuming, sometimes tedious, costly task and may be ignored by busy librarians. Yet it is absolutely essential if adequate collections are to be built. While adaptations of the methodology in this study could be useful, many librarians will find it too time consuming. A computerized record of holdings would make the task of collectional analysis more manageable. The Teachers Library and Resource Center is encouraged to computerize its record of holdings in order to make the task of collection analysis a feasible one.

Recommendations for Future Research

This study stemmed from an interest in the accusations that the school "censors" material which reflects Judaeo-Christian values. While this study does not center on the topic of censorship or the concerns which these populist groups raise, some of the findings do relate to the issue. A consideration of these findings in the light of populist concerns leads to some recommendations for future research.

First, according to the present study, the majority of librarians in at least one large urban school division believe that Bible literature should be available to students through the school library. The librarians provide a variety of reasons for this preference, including the need for a balanced col-

¹Dave Jenkinson, "The Use of Selection Tools in Manitoba," MSLAUA Journal, 8 (April 1981) 12-18.

lection, the interest of students, the demand from students and teachers, the historical and cultural significance and the need for moral education. While populist groups may wish schools to increase their Bible literature holdings, the present research found that less than half of school librarians feel that their collections are adequate in this area. Therefore the following recommendation is made:

Recommendation 1: Populist groups continue to gain momentum in demanding a "say" in the educational system. A method of allowing input from such groups while allowing educators to fulfill their responsibilities with integrity must be developed. In this method, an emphasis must be placed on dialogue; thereby allowing librarians to communicate their willingness to provide access to Bible literature and permitting groups and individuals to express their concerns and fears.

Secondly, a question might be raised as to the reasons for specific percentages of Bible literature found in the checklists. One does wonder why Best Books for Children devotes .57 percent of its collection to Bible literature while The Elementary School Library Collection devotes only .44%. Therefore the following recommendation is made.

Recommendation 2: Research in the production of bibliographic checklists should include the development of a rationale for the subject proportions used. If the proportions are based simply on what is available, an evaluation should be made as to which areas of publishing for children are weak.

Thirdly, the findings indicate that there is considerable uncertainty on the part of school librarians as to whether enough materials in this area are being published. Gardner suggests that religious publishing houses which many educators have avoided in the past, are worthy of at least an exploration.¹ In

¹Gardner, p. 53.

the light of the current interest in religious materials the following recommendation is made.

Recommendation 3: An evaluation of materials for children published by religious publishing houses, considering such factors as quality, student interests and other usual selection criteria should be conducted. Editors of professional selection tools should be encouraged to provide some guidance in this area. The suitability of various Bible versions should also be considered. This could be very valuable to busy librarians.

Fourthly, the rationale for the inclusion of Bible literature in the academic curriculum has been clearly and strongly presented by many writers. Therefore the following recommendation is made.

Recommendation 4: Curriculum specialists and Departments of Education should evaluate the present status of Bible literature in the curriculum and insure that this aspect of an academic education is not being ignored.

Fifthly, with increasing pressure by some populist groups to include the teaching of religion in the public school system, one may find U.S. court decisions ignored or overturned. In Canada, a search of the literature revealed that other than in Ontario, departments of education and school boards do not appear to be concerned about the issue. No policy statements other than very brief statements in some School Acts have defined what is or is not appropriate in public schools. The tendency may be to drift, amoeba-like, in the most popular or comfortable direction. Therefore the following recommendations are made:

Recommendation 5: Research on the development and effects of populist groups on education should be conducted. This may lead to a better understanding of such groups and how to respond to them.

Recommendation 6: Official bodies in charge of the educational system

must come to terms with issues of religion and education and develop policy before the situation reaches crisis proportions.

This study has examined the place of Bible literature in the school library. In examining the literature on the more general topic, religion and education, a much stronger emphasis on Judaeo-Christian faiths than on other religious faiths can be readily observed. Therefore the following recommendation is made.

Recommendation 7: Library and curriculum materials should be examined in order to evaluate if the foundations of other religious faiths are adequately represented.

Finally, the many facets of the relationship between religious and moral education have been briefly discussed. Some research is being conducted in the area of cognitive moral development. However, most of the literature on religious education is philosophical in nature. Therefore, the following recommendation is made.

Recommendation 8: The relationship between religious and moral education should be explored in a more substantive way. Evaluation research and research on the effects of various methods and philosophies of religious and moral education on the public school system should be conducted.

Conclusion

This study has supplied specific information about elementary school libraries in a specific school division. Specific book suggestions and annotations are provided in order to assist librarians in making selection choices. The purpose and selection principles of school libraries have been re-examined, and a specific application has been made. A rationale for the inclusion of a particular type of material has been developed. A methodology for collection analysis has

been utilized, which, if records of holdings were computerized, could be feasible for use by individual librarians or by the central resource center in analyzing other areas of the library. Finally, and perhaps most importantly, this study has provided a platform for a discussion of some aspects of the relationship between religion and education. It is highly likely that issues of religion and education will receive more attention in the near future, if not from educators, then from populist groups. It is urgent, therefore, that educators themselves are not "illiterate" in the area of religion; that teachers and librarians have thoroughly explored this field of knowledge; that those concerned with the education of Canada's young people have, themselves, made clear, thought-through choices; that professional leaders of children have moved beyond Kohlberg's "conventional" level of moral development;¹ and most of all, that people who influence children take seriously the challenge to help them develop an awareness of the cosmos and peace with their place in it. Bible literature might help educators with this task for as Northrope Frye says, "its imaginative survey of the human situation /is so/...broad and comprehensive that everything else finds its place inside it."²

¹At the Post-Conventional Level, "there is a clear effort to define moral values and principles which have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups." Kohlberg and Turiel in Byrnes, p. 84.

²Frye, p. 111.

APPENDIX I

EXCERPTS FROM SELECTION OF LEARNING RESOURCES: A POLICY STATEMENT. WINNIPEG SCHOOL DIVISION #1 TEACHERS LIBRARY AND RESOURCE CENTER

3. Statement of Philosophy of Learning Resources Selection:

The policy of the Board of Trustees of Winnipeg School Division No. 1 is to provide a wide range of learning resources at varying levels of difficulty and in several different formats. These materials will promote the intellectual, cultural, social and ethical development of students through their diversity of appeal and their presentation of different points of view to meet the needs of students, teachers, and the experiences encompassed in the curriculum.

5. Objectives of Selection of Learning Resources:

5.2 The primary objective of the school library/media collection is to implement, enrich and support the educational program of the school. The interaction of the school staff, students and community with these resources facilitates the achievement of the objectives of the school and the system.

5.3 To this end, the Board of Trustees of Winnipeg School Division No. 1 affirms that the school library/media professional staff have the responsibility

1. To provide materials that will enrich and support the curriculum, taking into consideration the varied interests, abilities, socioeconomic backgrounds, and maturity levels of the students served.
2. To provide materials that will stimulate growth in factual knowledge, literary, aesthetic, moral and ethical values, appreciations and standards.
3. To provide as wide a variety of materials as possible to enable students to develop the practice of critical analysis and make intelligent judgements in their daily lives.
4. To provide materials representative of the many religious, political, ethnic, and cultural groups and their contributions to our national heritage and to the world community.
5. To place principle above personal opinion, and reason above prejudice in selection of materials of the highest quality in order to ensure a comprehensive collection appropriate to the school community.

6. Criteria for Selection of Learning Resources:

- 6.1 The following criteria will be used as they apply:
 1. Learning resources shall support and be consistent with the general educational goals of the province and Division, and the aims and objectives of individual schools and specific courses.
 2. Resources should be factually accurate, and should demonstrate the competence of the author, producer, or performer.
 3. Learning resources shall have aesthetic, literary, and/or social values.
 4. The presentation of the material should be appropriate to the level of the users. Such factors as ability level, emotional maturity, learning styles, age, and curriculum organization should be used to gauge the level of appropriateness.
 5. Learning resources shall be designed to motivate students and staff to examine their own attitudes and behaviours and to comprehend and assess their own duties, responsibilities, rights and privileges as participating citizens in our society.
 6. Learning resources shall be designed to help students gain an awareness of our pluralistic society as well as an understanding of the many important contributions made to civilization by minority and ethnic groups.
 7. Physical format and appearance of the material should be suitable for the intended use.
- 6.2 The selection of learning resources on controversial issues will be directed towards maintaining a balanced collection representing various views.
 1. Biased or slanted learning resources may be provided to meet specific curriculum objectives; for example, to recognize propaganda and its purpose in a given context or to balance an argument.
 2. Learning resources shall attempt to depict historical and contemporary forces, and to foster the clearer understanding of social, political, and economic problems.
 3. Learning resources shall be selected for their strengths, rather than rejected for their weaknesses.

APPENDIX II

SELECTION TOOLS USED IN THE PRESENT STUDY

Five selection tools were used to create the list of recommended books found in Appendix III. Appendix II provides the rationale for the choice of selection tool and information which establishes the authority of each. Four of the selection tools were also used to compute ratios for use in the quantitative analysis. Children's Literature in the Elementary School was excluded because it is a comprehensive book on children's literature rather than a bibliographic checklist.

1. Basic Book List for Canadian Schools. Revised ed. Ottawa: Canadian Library Association, 1968. abbreviated (C).

"This is an annotated list of 1067 books which have proven essential. It may be a guide for first purchase, but not for a complete collection."¹

The selection committee was comprised of educators, members of the library profession and administrators. Of the total 1067 books, 7 (.66%) were in the Dewey 220-232.9 classification. This selection tool was included because, although it may now be somewhat out of date, it was well used by Canadian librarians in years past.

2. Children's Catalogue. New York: Wilson.

11th edition	1965	(11)
12th edition	1971	(12)
13th edition	1976	(13)

¹Canadian Library Association, Basic Book List, p. vi.

1977 Supplement (14a)
 1978 Supplement (14b)
 1979 Supplement (14c)
 1980 Supplement (14a)

abbreviated (WILSON) or as designated in brackets above.

The Catalogue is designed to assist in the selection and ordering of titles.... Since Part I is arranged by the Dewey Decimal Classification, the Catalogue may be used as a checklist to determine those parts of the library collection which are weak and require additional material....Although it can be considered a basic collection, the list may have to be supplemented by those libraries serving large systems, and those that must satisfy the special needs of their users.... In preparing this work, The H. W. Wilson Company has again engaged the services of an advisory committee. The committee reexamined the previous edition of Children's Catalog and its supplements and proposed new titles for the Catalog. The comprehensive voting list that developed from the committee's deliberations was then sent to a group of experienced children's librarians from dispersed geographical areas, who did the actual election of titles. The Catalog covers books for children from pre-school through the sixth grade.

Children's Catalogue (13th ed.) lists a total of 5415 titles. As this figure includes the reference and professional collection some adjustment was necessary. An approximation of the number of titles in the reference and professional collection was made based on reference and professional books as a percentage of the total collection found in The Elementary School Library Collection (10th ed.).³ This approximation was subtracted from 5415 leaving a total of 5053. Thirty-six books are listed in Dewey 220-232.9. This is .71 percent of the suggested circulating collection.

Children's Catalogue is recommended for use by Bonn, Gardner, Gillespie and Gilbert, Quimby, Weber, and the Association for Library Service to Children.²

¹ Children's Catalogue, 13th ed., p. v, vi, viii.

² John Gillespie and Christine Gilbert, ed., Best Books for Children: Pre-school through the Middle Grades (New York: Bowker, 1978); Rosemary Weber, "A Suggested Basic Collection of Children's Books," in Building a Children's Literature Collection by Harriet Quimby and Rosemary Weber (Middletown, Connecticut: Choice, 1978); Harriet Quimby, "A Suggested Basic Reference Collection for Academic Libraries," in Building a Children's Literature Collection by Harriet Quimby and Rosemary Weber (Middletown, Connecticut: Choice, 1978); Association for Library Service to Children, Selecting Materials for Children and Young Adults: A Bibliography of Bibliographies and Review Sources (Chicago: American Library Association, 1980).

³ The Elementary School Library Collection (10th ed) was published in the same year as Children's Catalogue (13th ed).

3. The Elementary School Library Collection: A Guide to Books and

Other Media, New Jersey: Bro Dart.

1st edition	1965 (1)
2nd edition	1966 (2)
3rd edition	1967 (3)
4th edition	1968 (4)
5th edition	1970 (5)
6th edition	1971 (6)
7th edition	1972 (7)
8th edition	1973 (8)
9th edition	1974 (9)
10th edition	1976 (10)
11th edition	1977 (11)
12th edition	1979 (12)

abbreviated (Bro Dart) or as designated in brackets above.

PURPOSE. The Elementary School Library Collection, whether used in the establishment of a new library media center or as a checklist for the maintenance and development of an existing collection, recommends materials of high quality for inclusion in library media center collections serving pre-school through sixth grade children in the United States and Canada. These materials are selected to meet dual needs: to implement elementary school curriculums, and to be of interest or appeal to the elementary school child.

SCOPE. In accord with the guidelines noted in Media Programs: District and School... a minimum collection of quality print and audiovisual materials recommended as essential for a school library media center serving 250 or more students is described....

EVALUATIVE CRITERIA. Print and audiovisual materials have been recommended for this list on the basis of the generally accepted criteria: quality, appeal to children, excellence in format, authenticity of content, and suitability for the range of reading, listening and viewing abilities normally represented in an elementary school.

Effort has been made to include titles in every area which effectively portray attitudes of mutual respect and understanding among all people. This involves far more than the mere avoidance of stereotypes....

In developing this collection, the selectors are constantly alert to emerging trends in curriculum, as well as those of continuing significance and, as materials are available, base their acquisition and reevaluation judgments accordingly. As a result of this, the selections and editorial staff have, within the past two years, extensively sought and evaluated materials that support the trends affecting elementary education today:

1. The reemphasis on the acquisition and refinement of basic skills.
2. The mainstreaming of disabled students into the regular classroom.
3. The continuing establishment of special programs for the gifted student.

4. The continuations and expansion of programs designed to reduce stereotypical attitudes about individuals and groups because of race, religion, ethnic background, sex and/or age.

MATERIALS FOR THE READING PROGRAM OF THE SCHOOL. The elementary school library media center must provide as broad a selection of excellent materials as current publishing and production makes possible. Materials on all subjects of interest to children and at many levels of difficulty and maturity are therefore included.

Through their participation in ADVISORY COMMITTEE meetings and through correspondence.../assisted/ members of the education and library professions have contributed to the production of this list. Their guidance and advice in 1) the revision of the selection policy, 2) curriculum trends, 3) the development and continuous revision of the list, 4) the reevaluation of specific sections of the list; and constructive suggestions for the overall improvement of the list....

The members of the SELECTION COMMITTEE and the Bibliographer have been responsible for specific activities involved in the development and reevaluation of the list. They are the ones who identify and evaluate new materials and each annually reevaluates a specific area of the collection. Their ability to evaluate materials and their knowledge of children provides the basis for the recommendations found in this list. /The Selection Committee is composed of educators, members of the library profession and Bro Dart staff./....

Information on customs and tradition of all major religious faiths, stories from the Bible, and information on religious holidays have been selected when they meet appropriateness for elementary use. Specific religious teachings have been excluded as inappropriate. An attempt has been made to balance the representation of various religious faiths in terms of value in the school curriculum and in meeting the interests of children.¹

Out of a total of 7,596 titles, the 12th edition listed 35 books in the Dewey 220-232.9 classification. This is .44% of the total circulating collection.

Noah's Ark (221.9) by Peter Spier was listed as a Selectors Choice book in the 12th edition.

The Elementary School Library Collection is recommended for use as an evaluation tool by Bonn, Gardner, Quimby, Weber, Gillespie and Gilbert, and the Association for Library Service to Children.

¹The Elementary School Library Collection, 12th ed., p. vii, viii, xi, x.

4. Gillespie, John T. and Christine B. Gilbert (ed.), Best Books for Children: Preschool Through the Middle Grades, New York: Bowker, 1978. Abbreviated (G).

For a title to be considered for listing, the basic requirement was multiple recommendations (usually three) in the sources consulted. However, because many of these sources give scant coverage to books that are primarily curriculum-oriented, the number of necessary recommendations for nonfiction titles was sometimes lowered. Beyond this, additional criteria included such obvious considerations as availability, up-to-date-ness, accuracy, usefulness, and relevance.

The sources consulted are numerous and varied; in general they fall into two broad categories: (1) retrospective and (2) current or annual. Of the retrospective sources, the first bibliography analyzed was the 1972 edition of Best Books for Children. Because of the out-of-print status and age of many of the books listed, and the fact that some titles were suitable only for the high school grades, only a few hundred of the original titles were retained. Other retrospective bibliographies that were heavily used are: the main volumes and supplements of the Children's Catalogue (H. W. Wilson), The Elementary School Library Collection (Bro Dart), Adventuring with Books (National Council of Teachers of English), Mary K. Eakin's Good Books for Children (Univ. of Chicago), Zena Sutherland's The Best in Children's Books (Univ. of Chicago), Let's Read Together (American Library Association), Notable Children's Books, 1940-70 (American Library Association), and such introductions to children's literature as Charlotte S. Huck's Children's Literature in the Elementary School (Holt) and Zena Sutherland's Children and Books (Scott Foresman). Annual listings that were checked include: Children's Books (Library of Congress), Notable Children's Books (Association for Library Service to Children), and Children's Books (New York Public Library), as well as semiannual roundups in School Library Journal and yearly subject listings such as Outstanding Science Trade Books for Children (March issues of Science and Children) and Notable Children's Trade Books in the Field of Social Studies (April issues of Social Education). Many special subject bibliographies, such as several on sex education, also were used. Current book reviewing periodicals were consulted—specifically those issues from mid-1971 (roughly when the 1972 Best Books for Children ended) through the April and May, 1978 issues of four periodicals: Booklist, Bulletin of Center for Children's Books, Horn Book, and School Library Journal.

It is our hope that this bibliography will be used in four different ways: (1) as a tool to evaluate the adequacy of existing collections, (2) as a book selection instrument for beginning and expanding collections (3) as an aid for giving reading guidance to children, and (4) as a tool for the preparation of bibliographies and reading lists.

¹ Gillespie and Gilbert, p. ix, x.

Of the 7000 individual entries, 40 (.57%) titles are Bible literature.

Best Books for Children is recommended for use by Gardner, and the Association for Library Service to Children.

5. Huck, Charlotte. Children's Literature in the Elementary School.

New York: Holt, Rinehart and Winston, 1976. Abbreviated (H).

This book is not a bibliographic listing. Rather it is a comprehensive book on children's literature which is frequently used as a text book for university courses. In a section devoted to Bible literature, thirty Bible literature titles are recommended by Huck. This book is recommended for use by Weber, Gilbert and Gillespie and the Association for Library Service to Children.

APPENDIX III

LIST OF RECOMMENDED BOOKS

This list of Bible Literature titles has been compiled from the selection tools listed in Appendix II. Books are listed alphabetically by author. Books with main entry BIBLE are listed by title.

NOTES: (a) Each book is numbered. Reference to these numbers is made in Figure 14.

(b) An asterisk signifies that the title was located in Books in Print: 1979-1980 or the 1980 Supplement.

(c) Children's Catalogue (New York: Wilson, 1965-1980). Numbers 11-13 indicate edition. Numbers 14a, 14b, 14c, 14d indicate Supplements 1977, 1978, 1979, 1980 respectively.

(d) The Elementary School Library Collection: A Guide to Books and Other Media (New Jersey: Bro Dart, 1965-1979). Numbers 1-12 indicate editions.

(e) John T. Gillespie and Christine B. Gilbert, Best Books for Children: Preschool Through the Middle Grades (New York: Bowker, 1978). Abbreviated (G). Charlotte Huck, Children's Literature in the Elementary School (New York: Holt, Rinehart and Winston, 1976). Abbreviated (H). Canadian Library Association, Basic Book List for Canadian Schools, Revised ed. (Ottawa: Canadian Library Association, 1968). Abbreviated (C).

(f) A dash (—) indicates that the book was not checked in the union catalogue of the Winnipeg School Division No. 1. Numbers indicate how many school libraries, out of a possible fifty-nine, held the particular title in their collection. Only those books recommended by two or more sources were checked in the Union Catalogue.

BOOK #	BIP	BOOKS	RECOMMENDATIONS			NUMBER OF SCHOOLS
			WILSON (c)	BRO-DART (c)	OTHER (c)	
1	*	Aichinger, Helga. <u>The Shepherd</u> . Crowell, 1966. unp. col. illus. (P-3). Primitive but beautiful and reverent illustrations help tell the story of an old shepherd and his sheep who follow a bright star in search of the Christ Child in a lonely manger. (Bro-Dart)	13	4-12	G H	33
2		Allstrom, Elizabeth. <u>Songs along the Way</u> . Abingdon Press, 1961.		1-7		-
3	*	<u>Animals of the Bible</u> . Illus. by Dorothy F. Lathrop; text selected by Helen Dean Fish from the King James Bible. Lippincott, 1965. 66p. illus. (P-7). Caldecott Medal. Magnificent full-page pictures of animals, with their stories, taken from both the Old and New Testaments. (Bro-Dart)	11-13	1-12	G	6
4	*	Asch, Sholem. <u>In the Beginning: Stories from the Bible</u> . Schocken, 1935.	12	3-12		0
5	*	Asimov, Isaac. <u>Animals of the Bible</u> . Doubleday, 1978. unp. illus. (3-6). The author writes about forty-five animals mentioned in the Old and New Testaments. He gives some attention to the ancient use of animal symbolism in the Bible, but primarily focuses on the employment and distribution of animals in Biblical times. (Sch. Library J. in Wilson)	14c	12		0
6	*	Asimov, Isaac. <u>The Story of Ruth</u> . Doubleday, 1972. illus. (5-7). A detailed account that gives much background information about the customs of the time. (G)	12 13		G	1
7	*	Asimov, Isaac. <u>Words From Exodus</u> . Decorations by William Barss. Houghton Mifflin, 1963. 203p. illus. maps. (6-10). Exploration of the words and phrases from the Books of Exodus, Leviticus, Numbers, and Deuteronomy and some of the stories behind them. (Bro-Dart)		1-12	H	0

RECOMMENDATIONS

BOOK #	BIP	BOOKS	RECOMMENDATIONS			NUMBER OF SCHOOLS
			WILSON	BRO-DART	OTHER	
8		Asimov, Isaac. <u>Words in Genesis</u> . Houghton Mifflin, 1962.		1- 12	H	0
9	*	Banks, Lynne Reid. <u>Sarah and After: Five Women who Founded a Nation</u> . Doubleday, 1977. (6-8). Five Biblical women spanning the generations from Abraham to Joseph are portrayed convincingly. (G).			G	-
10		Barnhart, Nancy. <u>The Lord is my Shepherd</u> . Scribner, 1949.	11 12	1- 9		0
11		Becker, May Lamberton (ed). <u>The Book of Bible Stories</u> . World Pub., 1948.	11			-
12		<u>Bible Readings for Boys and Girls</u> . Nelson, 1959.		6,7		-
13		Bollinger, Max. <u>David</u> . Delacorte, 1967.			G	-
14		Bollinger, Max. <u>Joseph</u> . Delacorte, 1969.	12			-
15	*	Bollinger, Max. <u>Noah and the rainbow</u> . Retold by Max Bollinger; Trans. by Clyde Bulla; Illus. by Helga Aichinger. Crowell, 1972. unp. col. illus. (P-4). This simple but effective retelling of the Biblical story of Noah is illustrated with handsome, stylized full paged paintings. (Bro-Dart).	13	9- 12	H G	7
16		Bowie, Walter. <u>The Bible Story for boys and girls</u> . Abingdon Press, 1951.	11	1- 9		0
17	*	Brodsky, Beverly. <u>Jonah</u> . Lippincott, 1977. unp. illus. (P-3). Massive paintings in wonderful hues depict archaic times faithfully. They are highly stylized illustrations, especially those of people captured in statuesque poses. All the action in the story is ingeniously suggested rather than emphasized. (Pub. W. in Wilson)	14c		G	1
18		Branley, Franklyn. <u>The Christmas Sky</u> . Crowell, 1966.	12 17	3- 11	G	5

RECOMMENDATIONS

BOOK #	BIP	BOOKS	RECOMMENDATIONS			NUMBER OF SCHOOLS
			WILSON	BRO-DART	OTHER	
19	*	Brown, Margaret Wise. <u>Christmas in the Barn.</u> Illus. by Barbara Cooney. Crowell, 1952. unp. illus. (P-2). A retelling of the Nativity story...The text is in simple rhyme; the pictures are large and detailed. (Book Rev. Digest in Wilson)	12 13		G	24
20	*	Bulla, Clyde Robert. <u>Jonah and the Great Fish.</u> Illus. by Helga Aichinger. Crowell, 1970. unp. col. illus. (P-3). A simple retelling of the Biblical story of stubborn Jonah who refused to obey God's command. When he tried to run away from his responsibilities he encountered some strange and frightening adventures. Bold, primitive illustrations complement the varying moods of the text. (Bro-Dart).	13	7- 12	H G	11
21		Bulla, Clyde Robert. <u>Joseph the Dreamer.</u> Crowell, 1971.	13	7- 12	H G	6
22		<u>Children's Bible.</u> Trans. by Henry Sherman and Charles Foster Kent. Scribner, 1922.		1- 9		-
23		<u>Children's Bible.</u> Edited by Krause, Terrien and Wice. Golden Press, 1965.	11	3- 9		4
24	*	<u>The Christmas Story.</u> from the Gospel of Matthew and Luke. Ed. by Marguerite Northrup. Metropolitan Mus., 1966. 32p. col. illus. (6 and up) Full-page reproductions (in color) of fifteenth and sixteenth century paintings and small black and white woodcuts illustrate selections from the King James Version of the Bible. (Bro-Dart)	12	3- 12		1
25	*	Cohen, Barbara. <u>The Binding of Isaac.</u> Illus by Charles Mikolaycak. Lothrop, 1978. unp. illus. (2-4). The Biblical story of Abraham and Isaac unfolds from the mouth of Isaac as an old man. Blind and sitting surrounded by his many grandchildren, who often interrupt him with questions, Isaac explains about Ishmael and himself, about Abraham's special love for him and about God's	14c			-

RECOMMENDATIONS

BOOK #	BIP	BOOKS	RECOMMENDATIONS			NUMBER OF SCHOOLS
			WILSON	BRO-DART	OTHER	
		request that Abraham sacrifice his favored son. (Booklist in Wilson).				
26		<u>Creation</u> . Doubleday, 1971		4-7		-
27		De Regniers, Beatrice Schenk. <u>David and Goliath</u> . Viking Press, 1965.	12 13	3- 9	G H	11
28	*	DeJong, Meindert. <u>The Mighty Ones</u> . Illus. by Harvey Schmidt. Harper and Row, n.d. 282p. illus.(6-up). The stories of great men and women of early Bible days, cited by St. Paul in the Epistle to the Hebrews. Includes Noah, Sarah, Abraham, Moses, David and others.(Bro-Dart)	12 13	1- 12	G	0
29	*	De La Mare, Walter. <u>Stories from the Bible</u> . Illus. by Edward Ardizzone. Knopf, 1961. 420 p. illus. (4-7). Stories from the first nine books of the Old Testament re-told by a master stylist and poet. (Bro-Dart)	11 12	1- 12	H G C	7
30	*	Doane, Pelagie (ed). <u>A Small Child's Bible</u> . Walck, 1946. 144p. illus. (K-5). Seventy Bible Stories retold with colored pictures. (G)	11		G C	33
31		<u>Easter Story from the Gospels</u> . Ed. by Marguerite Northrup. Metropolitan Museum of Art, 1967.		7		-
32		Evers, Alf. <u>In the Beginning</u> . Macmillan (NY), 1954.	11 12	1- 7		5
33	*	Farb, Peter. <u>The Land, Wildlife and Peoples of the Bible</u> . Illus. by Harry McNaught. Harper and Row, 1967. 171p. illus. maps. Index. (6-9). A natural history of the Holy Land which shows how the historical, topographical and climatic conditions made it the crossroads of the ancient world and the natural habitat of a great variety of plants and animals. Modern scientific knowledge is used to interpret many Biblical references. (Bro-Dart)	12 13	4- 12	G	1

RECOMMENDATIONS

BOOK #	BIP	BOOKS	RECOMMENDATIONS			NUMBER OF SCHOOLS
			WILSON	BRO-DART	OTHER	
34	*	Farber, Norma. <u>A Ship in a Storm on the Way to Tarshish</u> . Illus. by Victoria Chess. Greenwillow, 1977. unp. illus. (1-3). A brilliant adaptation of two chapters from the Book of Jonah. (G).			G	1
35	*	Farber, Norma. <u>Where's Gomer?</u> Illus. by William Peme du Bois. Dutton, 1974. illus. Gomer, son of Japheth, son of Noah, is missing when it is time to board the Ark.			G	.
36		<u>First Bible</u> . illus by Helen Sewell. Walck, 1963.	11- 13	1- 12	G C	3
37		<u>The First Christmas</u> . Illus. with etchings by Barbara Neustadt. Crowell, 1960.	11			-
38		<u>The First Seven Days</u> . Illus. by Paul Galdone. Crowell, 1962.	11 12	1- 11	H	9
39	*	Fitch, Florence Mary. <u>A book About God</u> . Illus. by Leonard Weisgard. Lothrop, Lee and Shepard, 1953. unp. col. illus. (P-2). God's works are explained through such wonders of nature as the sun, rain, day, night, etc. A beautiful book acceptable to all faiths. (Bro-Dart).	11- 13	1- 12	G	15
40		Fitch, Florence Mary. <u>The Child Jesus</u> . Lothrop, Lee and Shepard, 1955.		1- 4		-
41		Ford, Lauren. <u>The Little Book About God</u> . Doubleday, 1934.		1- 11		-
42		Fessenden, Katharine. <u>The Old Testament Story</u> . Walck, 1960.		1- 9		-
43		<u>The Golden Bible</u> . selected and arranged by Elsa Jane Werner. Golden Press, 1946.	11			-
44		<u>God and his people</u> . ed. by Harold Bassage. Seabury Press, 1966.		3- 9		-
45	*	Graham. Lorenz. <u>David he no Fear</u> . illus. by Ann Grifalconi. Crowell, 1971. unp. col. illus. (P-3)	12 13	7- 12	G H	1

RECOMMENDATIONS

BOOK #	BIP	BOOKS	RECOMMENDATIONS			NUMBER OF SCHOOLS
			WILSON	BRO-DART	OTHER	
		The familiar Bible Story of David and Goliath is told in the language of "Africans newly come to English." (Bro-Dart).				
46	*	Graham, Lorenz. <u>Every Man Heart Lay Down</u> . Illus. by Colleen Browning. Crowell, 1970. unp. col. illus. (P-4). The familiar story of the Birth of Jesus is told in a simple, rhythmic, drum chant of an African folk song. (Bro-Dart).	13	6-12	H	2
47	*	Graham, Lorenz. <u>God Wash the World and Start Again</u> . Illus. by Clare Romano Ross. Crowell, 1971. unp. col. illus. (P-3). The familiar story of Noah told in the idiom of Africans who have recently learned English. (Bro-Dart).		9-12	H	0
48		Graham, Lorenz. <u>Hongry Catch the Foolish Boy</u> . Illus. by James Brown, Jr. Crowell, 1973. unp. col. illus. (P-3).		9-12	H G	2
49		Graham, Lorenz. <u>Road Down in the Sea</u> . Crowell, 1970.		7-11	H G	1
50		Gwynne, Harold. <u>The Rainbow Book of Bible Stories</u> . World Pub., 1956.	11			-
51		Hartman, Gertrude. <u>In Bible Days</u> . Macmillan (NY), 1948.	11			-
52	*	Henderson, Robert. <u>Life in Bible Times</u> . By Robert Henderson and Ian Gould. Consultant Editor, Mary Alice Jones. Rand McNally, 1967. 48p. Illus. (3-6). The everyday lives of farmers, fishermen, merchants and craftsmen who lived from the days of Old Testament to the time of Jesus are described with special attention to their homes and to their religious practices (Bk Buyers Guide Wilson)	12			-
53	*	Hoffmann, Felix. <u>Story of Christmas, Retold and illus.</u> by Felix Hoffmann. Atheneum, 1975. unp.	14a	11-12	G	0

RECOMMENDATIONS

BOOK #	BIP	BOOKS	RECOMMENDATIONS			NUMBER OF SCHOOLS
			WILSON	BRO-DART	OTHER	
		col. illus. (P-5). (A Margaret K. McElderry book). The traditional story is told with dignity and reverence. The language strongly echos the King James Bible. The beautiful illustrations show strength, tenderness and simplicity. (Bro-Dart).				
54		Honor, Alan. <u>Cave of riches</u> . McGraw-Hill, 1956.		1 - 11	G	0
55	*	Hurd, Edith Thacher. <u>Christmas Eve</u> . illus. by Clement Hurd. Harper and Row, 1962. unp. col. illus. (P-2). How the animals came to the manger the night that Christ was born.	11	1 - 12	G	15
56	*	Hurlbut, Jesse Lyman. <u>Hurlbut's Story of the Bible</u> . Winston, 1966. (4-up). 168 stories of the Bible. (C).			C	-
57	*	Hutton, Warwick. <u>Noah and the Great Flood</u> . retold and illus by Warwick Hutton. Atheneum Press, 1977. unp. illus. (P-3) (A Margaret K. McElderry book). The artist uses muted, often sombre water colors to evoke his atmosphere. A thoughtful and beautiful introduction to an old biblical tale. (Booklist in Wilson).	14b	12	H	1
58		<u>Jesus' Story</u> . Illus. by Maud and Miska Petersham. Macmillan (NY), 1942.	11			-
59	*	Jones, Mary Alice. <u>Bible Stories for Children</u> . illus. by Manning de V. Lee. Rand McNally, 1952. 113 p. illus. (3-6). A collection of stories from the Old and New Testaments. (Wilson).	13			-
60		Jones, Mary Alice. <u>Know your Bible</u> . Rand McNally, 1965.		3- 9		-
61		Juchen, Aurel Von. <u>The Holy Night</u> . Atheneum, 1968.	12 13	3- 11	H G	7

RECOMMENDATIONS

BOOK #	BIP	BOOKS	RECOMMENDATIONS			NUMBER OF SCHOOLS
			WILSON	BRO-DART	OTHER	
62	*	Klink, J.L. <u>Bible for Children. The New Testament with Songs and Plays.</u> Illus. by Piet Klaasse; tr. by Patricia Crampton. Westminster Press, 1969. 320 p. illus. music. (1-6). By means of the simple, dignified text and the choice of the poems, plays and songs (some folk songs), this retelling of the New Testament is made meaningful to modern children. Black and White brush drawings add life and warmth to the text.(Bro-Dart)	12	6-12		2
63	*	Kurelek, William. <u>Northern Nativity: Christmas Dreams of a Prairie Boy.</u> Tundra, Distr. by Scribner, 1976. 40p. col. illus. (1-7). The Christmas message of love and humanity is expressed through a series of dreams experienced by the author when he was 12 years old. (Bro-Dart)	14a	11-12	G	16
64	*	Lenski, Lois. <u>Mr. and Mrs. Noah.</u> Crowell, 1948. unsp. col. illus. (P). The Bible story of the Flood retold in rhythmic text for the youngest reader.(Bro-Dart)		3-12		-
65		<u>The Lord is my Shepherd; The Twenty Third Psalm.</u> Illus. by Tony Palazzo, Walck, 1965.			H	-
66		<u>The Lord's Prayer.</u> illus. by Ingri and Edgar Parin d'Aulaire. Doubleday, 1934.	11			-
67		MacBeth, George. <u>Jonah and the Lord.</u> Illus. by Margaret Gordon. Holt, Rinehart and Winston, 1970.		6-11	H	8
68		MacBeth, George. <u>Noah's Journey.</u> Viking, 1966.		3-11		-
69		McClintock, Mike. <u>David and the Giant.</u> Harper, 1960.	11			-
70	*	Nash, Ogden. <u>The Cruise of the Aardvark.</u> Illus. by We-d- Watson. Evans, 1967. illus. (3-5). The Sea cruise taken by the aardvark turns out to be the voyage with Noah in this rhyming story (G).			G	-

RECOMMENDATIONS

BOOK #	BIP	BOOKS	RECOMMENDATIONS			NUMBER OF SCHOOLS
			WILSON	BRO-DART	OTHER	
71	*	National Geographic Society. <u>Everyday life in Bible Times</u> . National Geographic Society, 1967. 448p. illus. maps. reference guide. (6 up). A skillful combining of the old (Bible text, photographs of archaeological digs, museum pieces etc.) and the new (photographs of Bible lands today) make this area come alive for the reader. (Bro-Dart).		4- 12		-
72	*	Northcott, Cecil. <u>Bible Encyclopedia For Children</u> . Designed and Illus. by Denis Wrigley. Westminster Press, 1964. 174p. illus. (5-7) A readable book of reference which seems to achieve its purpose of providing basic information about the people, main events and leading ideas of the Bible. (Toronto Boys and Girls House in Wilson)	12			-
73	*	Northcott, Cecil. <u>People of the Bible</u> . Designed and Illus. by Denis Wrigley. Westminster Press, 1967. 157p. illus. (4-6). This collection of stories is based on the Revised Standard Version and is organized around significant biblical personalities. (Library J in Wilson)	12 13			-
74		Nussbaumer, Mares. <u>Away in a Manager</u> . Harcourt, Brace and World, 1965.	12	1- 9		2
75		<u>The Old Testament</u> . Arranged and illus. by Marguerite De Angeli. Doubleday, 1966.	12	1- 7	H	3
76	*	Petersham, Maud and Miska. <u>The Christ Child</u> . Doubleday, 1931. 63p. col. illus. (P-7). The childhood of Jesus as recorded in the Gospel of Matthew and Luke is illustrated with beautiful pictures which interpret the spirit of the Holy Land (Bro-Dart)	11- 13	1- 12	H G C	28
77		Petersham, Maud and Miska. <u>David</u> . Macmillan (NY), 1958.	11			-
78		Petersham, Maud and Miska. <u>Joseph and his Brothers</u> . Macmillan (NY), 1958.	11		G	6

RECOMMENDATIONS

BOOK #	BIP	BOOKS	RECOMMENDATIONS			NUMBER OF SCHOOLS
			WILSON	BRO-DART	OTHER	
79		Petersham, Maud and Miska. <u>Moses</u> . Macmillan (NY), 1958.	11			-
80		Petersham, Maud and Miska. <u>Puth</u> . Macmillan (NY), 1958.	11 12			-
81		<u>The Psalms</u> . . Selected by Elvajean Hall. Watts, 1968	12	4- 7		0
82		Palmer, Geoffrey. <u>Quest for the Dead Sea Scrolls</u> Day, 1964.	12 13	3- 11		1
83	*	Peale, Norman Vincent. <u>Bible Stories</u> . Illus by Grabianski. Watts, 1973. 247p. (5-7). A straightforward retelling of Bible stories from the Creation to the Crucifision. Miracles are neither side stepped nor explained and there is no theological bias. Historical allusions are added and contemporary lessons drawn. (Sch. Library J. in Wilson).	13			-
84	?	Rappaport, Uriel. <u>The story of the Dead Sea Scrolls</u> . Harvey House, 1967.	12 13	7- 12		0
85	*	Reed, Gwendolyn. <u>Adam and Eve</u> . Illus. by Helen Seigel. Lothrop, Lee and Shepard, 1968. unp. col. illus. (1-10). Poetic text and vivid woodcuts retell the Biblical story of the creation, the discovery of good and evil and the consequences. (Bro-Dart)		6- 12	G	1
86		Robinson, W.W. <u>The Book of Bible Animals</u> . Ward Ritchie Press, 1966.		6		-
87		Robinson, Charles. <u>The first book of ancient Bible lands</u> . Watts, 1962.		1- 6		-
88	*	Saporta, Raphael. <u>A Basket in the Reeds</u> . Illus. by H. Hechtkopf. Lerner, 1964. unp. illus. (1-4). Saporta sets the background of the story by telling something of the Hebrews, their oppression by Pharaoh, and finally, the birth and adoption of Moses. (Library J. in Wilson)	11 12		H	4

RECOMMENDATIONS

BOOKS

BOOK #	BIP	BOOKS	RECOMMENDATIONS			NUMBER OF SCHOOLS
			WILSON	BRO-DART	OTHER	
89		Sellew, Catharine. <u>Adventures with Abraham's Children</u> . Little, Brown, 1964.		1-7		-
90		<u>Shadrach, Meshach and Abednego</u> . Illus. by Paul Galdone. McGraw Hill, 1965.	11 12	1-9	H C	5
91	*	Singer, Isaac Bashevis. <u>Wicked City</u> . Illus. by Leonard Fisher. Tr. by the author and Elizabeth Shub. Farrar, Straus, 1972. unp. col. illus. (1-8). Beautiful illustrations in ruddy brown and white add to the impact of the dramatic story of Lot and his family in the city of Sodom. (Bro-Dart).	12 13	9-12	H G	-
92	*	<u>Small Rain</u> . Verses from the Bible. Chosen by Jessie Orton Jones. Illus. by Elizabeth Orton Jones. Viking Press, 1943. unp. col. illus. (1-6) A selection of verses from the Old and New Testaments with pictures of children carrying out the activities suggested in the text. (Bro-dart)	11-13	1-11	G	7
93		<u>Songs of Joy from the Books of Psalms</u> . Selected by Louis Untermeyer. World, 1967.		4-7		-
94	*	Spier, Peter. <u>Noah's Ark</u> . Doubleday, 1977. col. illus. (P-1). Caldecott Medal. Vital, humorous, detailed pictures present a panorama of the animals and their voyage in the Ark. (G).		12	H G	20
95	*	<u>Taize Picture Bible</u> . Stories from the scriptures. Adapted from the text of the Jerusalem Bible with illus. by Brothers Eric De Saussure of the Taize Community. Fortress Press, 1968. 277p. col. illus. map. (P-8) The text is in continuous narrative form. Striking powerful illustrations by a Protestant monk perfectly complement the modern language and compelling text. (Bro-Dart).		6-12		-
96		Taylor, Florence. <u>Boy Once Lived in Nazareth</u> . Walck, 1969.	12	7		-

RECOMMENDATIONS

BOOK #	BIP	BOOKS	RECOMMENDATIONS			NUMBER OF SCHOOLS
			WILSON	BRO-DART	OTHER	
97		Terrien, S. <u>The Golden Bible Atlas</u> . Golden Press, 1957.		1-7	G	-
98		Thompson, B. <u>Peter and Paul</u> . Farrar and Straus, 1964.		1		-
99		<u>A Time for All Things</u> . Illus. by Tony Palazzo. Walck, 1966.			H	-
100		<u>A Time For Peace. Verses from the Bible</u> . Illus. by Joan Victor. World, 1969.	12			-
101		Trent, Robbie. <u>The First Christmas</u> . Harper, 1948.	11		C	24
102		Tresslet, Alvin. <u>Stories From the Bible</u> . Lith. by Lynd Ward. Coward, McCann and Geoghegan, 1971.	13	7-11	G H	7
103		<u>Twenty-third psalm</u> . Illus by Marie Angel. Crowell, 1970.		6-12		-
104		<u>The Twenty-third Psalm</u> . Illus. by Tasha Tudor. Achille J. St. Onge, 1965.			H	-
105	*	Turner, Philip. <u>Brian Wildsmith's Illustrated Bible Stories</u> . Watts, 1968, 134p. col. illus. (P-4). A retelling of the major Bible stories in chronological order and as a consecutive narrative. Text is enhanced by outstandingly beautiful illustrations. A pleasure to read from and adult's as well as a child's viewpoint. The text is dramatic, scholarly, yet simply written and the illustrations are a joy. (Bro-Dart).	12 13	6-12	H G	17
106		Waddell, Helen. <u>The Story of Saul the King</u> . D. Waite, 1966.			H	-
107	*	Wahl, Jan. <u>Runaway Jonah and Other Tales</u> . Illus by Uri Shulevitz. Macmillan, 1968. Illus. (1-4). Jonah, Daniel, Noah, David and Goliath and Joseph - each story has been abridged and adapted for young children.			G	-

RECOMMENDATIONS

BOOK #	BIP	BOOKS	RECOMMENDATIONS			NUMBER OF SCHOOLS
			WILSON	BRO-DART	OTHER	
108	*	Weil, Lisl. <u>Very First Story Ever Told</u> . Atheneum, 1976. 47p. col. illus. (P-4). Story of the creation and the fall of Adam and Eve as told in Genesis is retold and illustrated in a simple, childlike manner with emphasis on God's pleasure with Adam and Eve's successes rather than on the sins of man. (Bro-Dart)		11 12	G	1
109		Wiesner, William. <u>Tower of Babel</u> . Viking Press, 1963.	12	4- 9	H	9
110	*	<u>Wings of the Morning. Verses from the Bible.</u> Selected by Robin Palmer. Illus by Tony Palazzo. Walck, 1968. unp. illus. (1-4). Verses from the Bible are interpreted through illustrations of animals and birds in full-color and brown and white. (Wilson).	13		H	0
111		Wynants, Miche. Noah's Ark. Harcourt, Brace and World, 1965.		3- 7	H	0
112		Yates, Elizabeth. <u>Children of the Bible</u> . Dutton, 1950.	11 12	3- 9		4
113		<u>Young Readers Dictionary of the Bible</u> . Abingdon, 1969.	11 12			
114	*	Zavret, Stepan. <u>They Followed the Star</u> . Scroll, 1969.			H	-
Addendum						
115	?	Hanser, Richard. <u>Jesus: What manner of man is This?</u> Simon and Schuster, 1972.	13			-

APPENDIX IV

Sample Questionnaire	94
Covering letter - May 1980	95
Covering letter - June 1980	96
Covering letter - October 1980	97

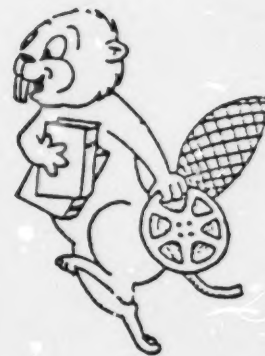
School _____
Grades in School (Circle) N K 1 2 3 4 5 6 7 8 9 10 11 12

1. Number of years you have been librarian in this school? _____
2. Total number of circulating books in the school library. _____
3. Number of non-fiction books based on Bible stories (Dewey 220-233)
 - a) total number of volumes including duplicates _____
 - b) number of titles not including duplicates _____
4. Number of books from the Easy Reading Section, based on Bible stories (eg. Spiers' Noah's Ark).
 - a) total number of volumes including duplicates _____
 - b) number of titles not including duplicates _____
5. How many versions of the Bible does your library have? _____
Which ones? _____

6. Do you believe a good selection of books based on the Bible should be available to students through the school library?
Yes _____ No _____ Undecided _____
Why or why not? _____
7. Do you believe you have an adequate selection of books based on Bible stories?
Yes _____ No _____ Undecided _____
Why or why not? _____
8. Do you feel that enough books in this field are being published?
Yes _____ No _____ Undecided _____
In what ways do you have access to this material? _____
9. Please suggest any books based on Bible stories which you think should be in school libraries. _____

Use the reverse side for additional space of general comments. Thank-you.

THE WINNIPEG SCHOOL DIVISION NO. 1
TEACHERS' LIBRARY & RESOURCE CENTRE
436 William Avenue
Winnipeg, R3A 0J4 Manitoba



26 May 1980

To: All elementary Librarians

From: Gerald R. Brown, Chief Librarian

RE: Research Questionnaire attached

From the attached letters on yellow paper, you will note that Mrs. Dick has received permission to conduct this questionnaire with your assistance.

Would you please give it your earliest attention, and have the results returned to my attention by 20 June? If you and your principal decided not to fill in the form, please return same with your indication. This is a voluntary project.

Thank you for your help.

MEMO

TO: Librarian,

FROM: Judith Dick

Several weeks ago you received a request for some information about your collection. The questionnaire sent to your school has not yet been returned to the Teachers' Library Resource Center. The information is needed to complete a survey being done at the University of Manitoba. Permission to conduct the survey has been granted by the WTA. It has also been cleared by the Winnipeg I School Board Office. We urgently need this information. Although participation is voluntary, we urge you to complete the questionnaire before June 28. Return to Gerald Brown, Teachers' Library Resource Center. Thank-you for your co-operation.

Memo

To: Librarian,

From: Judith Dick

As you may recall, a questionnaire was sent to librarians last June. As it was a particularly busy time of year, some questionnaires were not returned. We hope you will now fill out the short, voluntary questionnaire and return it. The information is urgently needed for a survey being done at the University of Manitoba. The results will be made available to the Teacher's Library Resource Center. Permission to conduct the survey has been granted by the WTA. The Winnipeg School Board Office has cleared the survey. We urge you to complete the questionnaire as soon as possible. Return to:

Gerald Brown

Teacher's Library Resource Center.

Deadline: October 9.

Thank-you for your co-operation.

APPENDIX V

LETTERS OF PERMISSION

Request for Permission...	99
Permission From Winnipeg School Division No. 1...	100
Permission From Winnipeg Teachers' Society...	101

828 Ash Street,
Winnipeg, Manitoba.
May 5, 1980.

I request permission to conduct a survey in the Winnipeg I School Division in order to fulfill partial requirements for a Masters of Education program at the University of Manitoba. If permission is granted, the questionnaire could be sent to elementary school librarians in May/June, 1980. I have spoken to Gerry Brown concerning this matter and he is willing to assist me. I foresee no direct costs to the school division. A statement of the purpose of the survey and a copy of the questionnaire is enclosed. I look forward to hearing from you shortly. Thank-you.

Sincerely,
Judith Dick

cc Mr. Dave Jenkinson

Mr. Gerald Brown

Mr. Harold Pollock (response required)

Mr. Terry Clifford (response required)

THE WINNIPEG SCHOOL DIVISION NO. 1

1577 Well Street East, Winnipeg, Manitoba R3E2S5

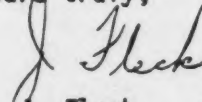
May 13, 1980

Ms. Judith Dick
828 Ash Street
Winnipeg, Manitoba
R3N 0R7

Dear Judith:

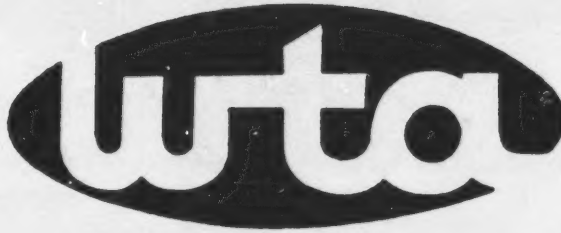
Mr. Pollock has asked me to reply to your request for a survey to be made of library books with Biblical stories. As this request does not involve children your request has been turned over to the Winnipeg Teachers Association for a decision. I have asked them to contact you as quickly as possible about their decision.

Yours truly,



D. J. Fleck
Deputy Assistant Superintendent

DJF/1h



President:
Mr. Terry Clifford
McMaster House
191 Harcourt Street
Telephone: 888-7961

Business Agent:
Mr. Aubrey Asper
McMaster House
191 Harcourt Street
Telephone: 888-7961

The Winnipeg Teachers' Association of The Manitoba Teachers' Society,
191 Harcourt St. Winnipeg, Manitoba, R3J 3H2, Telephone 888-7961.

May 14, 1980

Ms. Judith Dick
828 Ash Street
WINNIPEG, Man.

Dear Ms. Dick:

Thank you for your letter of May 5, 1980.

In giving you permission to survey the librarians, I would request that you inform the librarians that you have the Association's permission and that their completion of the survey is voluntary.

Yours sincerely,

T. Clifford
President

TC/jg

APPENDIX VI

RESPONSES TO OPEN ENDED QUESTIONS

#6 Do you believe a good selection of books based on the Bible should be available to students through the school library? Why or why not?	
Yes	103
No	104
Undecided	105
#7 Do you believe you have an adequate selection of books based on Bible stories? Why or why not?	
Yes	106
No	107
Undecided	108
#8 Do you feel that enough books in this field are being published? In what ways do you have access to this material?	
Yes	109
No	109
Undecided	110
#9 Please suggest any books based on Bible stories which you think should be in school libraries.	111
General Comments	112

#6 Do you believe a good selection of books based on the Bible should be available to students through the school library?

YES

- If they are based on individual stories
- A reasonable selection of information on all topics should be available
- To provide a balanced collection, an adequate but not disproportion amount of materials on all relevant topics should be available.
- The library should provide reading materials of interest to everyone. Children with a religious upbringing would likely be interested in Bible stories.
- Children enjoy them and these books help to acquaint children with the Bible in a simple enjoyable manner
- Children are interested in Bible-based stories because they are exciting
- Children enjoy Bible stories. "or many it's a part of their culture.
- We believe that books on any subject matter will broaden and enhance the student's knowledge.
- School library is probably the library most used by children of this age group
- Students should be exposed to a good variety of reading materials - without exposure they will not be totally aware of what may be read.
- It's a part of many children's cultural and religious background
- If the need arises, should have access to this material
- If attractive and easily read
- Christianity has a highly significant place in the cultural history of Canada - stories based on these cultural roots should be available
- To teach values and morals
- There is always a fairly constant demand for books in this section by both students and staff
- religious interest, literary value

cont. #6

NO

- Our concern is not religious education
- For economic reasons, it's just not feasible
- School is not in the religion business - they are mostly geared to Sunday School teaching
- Not necessarily. Depends on area, needs of students, teachers' requests. Public library available
- I find that the books of Bible stories and books based on bible stories are seldom used in our library. Those based on the story of Jesus' birth are used well at Christmas time, but otherwise are not circulated. Many of our children are regular attenders at Sunday School and have an opportunity there to read a variety of Bible stories and Bible-based narratives. These are also available in the public library. I do not feel that it is necessary for our public schools to duplicate these services, unless specific new courses of Bible Studies are to be introduced into the schools which would require these resources.

cont. # 6

UNDECIDED

- The population at the school is of many different religious backgrounds and some parents complain if religious ideas are mentioned in the class room.
- They probably would not circulate
- If Bible stories are available, should not books based on other religions be included too?
- It is not really on the curriculum and would depend on local interest.
- School library materials are usually for curriculum support. This kind of book could be obtained from public libraries to satisfy individual interests
- Don't know previous policy. A subjective decision on the part of the librarian
- I don't disagree that these books should be available but I cannot recommend these stories for children. Also my budget is a consideration

OTHER

- Limited. We have several Jewish students, therefore we have to strike a balance

#7 Do you believe you have an adequate selection of books based on Bible Stories?

YES

- They are seldom borrowed
- Public libraries are able to provide material for those topics not taught in the school (such as religion)
- We have a few at each level, enough to meet student demand
- Have always had enough to satisfy requests
- Yes, for the needs and size of this school, our selection is adequate
- For our purpose
- Usually only Christmas story used
- I get very few requests for these books. 2 or 3 children in the last 5 years have asked me about these
- Few books are in religion category in elementary schools but of the few a reasonable proportion are Bible stories

cont. # 7

NO

- only 2 in easy reading section
- very few when compared to total number of books circulating from the library
- I think we could do with some more in the Easy Reading section
- Many authors do not care to write religious books. I do not feel that materials published by churches are necessarily unbiased
- Because few authors choose to write Bible stories
- Lack of availability
- Bible stories are very popular in this school
- I feel there should be more books containing individual stories
- Other areas in library needed material first
- Too many books "preach" I would consider straight forward story accounts
Not those with morals
- We should have more titles in the Easy Reading sections. The elementary and Junior High section is adequate for requests

#7 Cont.

UNDECIDED

- I don't know yet, having just started here, what the needs are
- I haven't been here long enough to become fully acquainted with user requests, interests and priorities
- I haven't been in this school long enough to judge what the demand for such stories is
- Depends on your personal orientation. I have not had an abundance of requests for Bible stories so do not perceive a great need
- Insufficient time is available to assess the content of easy reading section to determine this.
- since I have been here such a short time I am unable to assess the popularity of this collection
- usually only Christmas story used

#8 Do you feel that enough books in this field are being Published?
In what ways do you have access to this material?

YES

- via publishers' catalogues, both denominational and non-denominational.
eg. Abingdon Press, Nashville, Golden Press, N.Y.
- utilizing selection tools (magazines reviewing books) and visiting
book stores - also public library collections
- Publishers' catalogues, local bookstores featuring religious books,
display libraries for churches
- Book suppliers, Book displays, Local bookshops, Publishers' Catalogues
- Displays, A religious book club operated by a neighbour in the district, book store
- Book Stores especially Bible House etc.
- Many sold by religious bookstores are of poor quality. Books in Print, in
the same manner as any other material. Reviews, Publishers' cat.
- through publishers' reps from such companies as Choice Books
- via publishers' catalogues
 - through bookstores
 - Through church libraries and bookstores

NO

- Publishers' Catalogues, Books sent to TLRC for appraisal
- Retail stores downtown
- Publishers catalogues & representatives. Those books sent in to TLRC
for appraisal are generally available for examination

cont. # 8

UNDECIDED

- No way of really knowing how much is being published in this field
- Through catalogues, book displays, appraisals written by other librarians
- We do not know what is being published at this time. If I wanted to find out, I would use usual reference sources
- Through subject indexes
- Being new to this job, I have no way of making this assessment
- Public libraries. I have no information about what is being published in this field
- Have had no need to investigate. Normal library access as with remainder of collection.
- Book stores, Catalogues, Libraries
- Through publishers' newsletters, book displays and publishers visits to the school
- Book stores, publishers representatives, i.e. salespeople
- Usual channels for all types of books - catalogues, displays
- Through book displays and reviews
- reviewing journals
- I get books through displays and reviews
- publishers' catalogues
- book stores, catalogues

#9 Please suggest any books based on Bible stories which you think should be in school libraries. (x-suggested by another librarian as well)

Petersham. The Christ Child.

Powers. David and Goliath.

Hale. Into the ark.

Wiesner. The Tower of Babel.

xx Spier. Noah's Ark.

Wildsmith, Brian. Stories of the Bible.

Asimov, Isaac. Animals of the Bible.

Hunt, Patricia. All Color Book of Bible Stories.

Cook, David C. The Picture Bible. (6 vol. comic format)

Bible encyclopedia For Children. Westminster Press

Through Golden Windows. Moody Press

Over Buttonwood Bridge. Moody Press

Saporta, Raphael. A basket in the Reeds. Lerner Publications, 1964.

Gibson, Katharine, The tall book of Bible stories. Harper & Bros., 1957.

x Turner, Philip, The Bible Story. Oxford University Press, 1968.

Reeves, James, The Angel and the Donkey. Hamish Hamilton, 1969.

König, Paul. King David. Macmillan & Co., 1969.

Noah and the Flood. Macdonald Educational

Tresselt, Alvin. Stories from the Bible.

Marian's Big Book of Bible Stories.

- undecided at the moment

- Any stories based on fact and history of Biblical days, particularly from the Old Testament

- Marion's is the winner with students and staff

- Children really like the Ladybird Series - Small, lovely pictures

- I would not presume to subject my personal preference for Bible Stories on other school libraries, nor do I think certain books "should" be so designated. Book selection should be left to the discretion of individual schools.

- no suggestions, perhaps more selections for Easy Reading area

- Harlbut's Story of the Bible For Young and Old is the one most consistently asked for here

- Regardless of my own religious beliefs, I believe schools are for academic education and nourishment of the students - Therefore, I do not feel it is necessary to equip the library with moralist literature - Rather with books that stimulate and enrich the child's academic education. Bible stories, if well written are acceptable, if written as that - stories, NOT to preach at children.

- This is an area upon which we have given little attention

- A lot depends on how Bible stories is defined. Old Testament stories are pretty much non-denominational. New Testament stories could present interpretation problems that public schools have no business concerning themselves with. Because the authors often are associated with particular religions, (like Jehovah's Witnesses) different interpretations are not readily available for consideration. I tend to shy away from these - otherwise most "Bible stories" appear in collections which is not always the most suitable format.

- There is a series of religions of the world books which should be examined and perhaps purchased as well. The series, The first book of... Buddhism... Islam... Christianity... Judaism respectively, is published by Franklin Watts. Since many of the children in our school system are not necessarily of Christian sects, there should be some attempt to represent a variety of religions more adequately. I agree that the religious representation in my library is pretty imbalanced, but unbiased religious materials are hard to find. Many church published materials are too biased to be considered for a public library. One more comment: Many of us undoubtedly have at least a few Bible stories in the 920-921 sections: eg. David, Joseph, Paul and other Bible famous people.

- We need a variety of religious materials to suit a variety of students of different ethnic and religious background. I would not want to choose only Christian materials and exclude Jewish, Muslim etc. materials.

- Books may be easy to read but classified in the subject area. At the elementary level, simply but well retold versions should be available so that children can understand the stories. Any title that reviews the fact and spirit of the original, being neither overly biased towards a certain denomination's beliefs nor saccharine, should be appropriate.

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